THE CHINESE SPY;

OR,

EMISSARY from the Court of PEKIN,

Commissioned to examine into

THE PRESENT STATE OF EUROPE.

Translated from the CHINESE.

In SIX VOLUMES.

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MDCCLXVI.

THE CHINESE SPY.

LETTER I.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-se *at* Pekin.

London.

I Embarked for Falmouth, and after two days sailing we were off England.

When the pilot came and told us that we were within sight of the coast, I took a telescope, yet could I scarce discern it, the continent of Great-Britain being so very small. So this is, said I to myself, that famous potent nare, which claims the dominion of the sea, and at present gives law to several great nations! Really every thing in Europe is misplaced, the governments, no less than the men, act parts which in no wise belong to them.

We landed at Dover, a small town and thinly inhabited, far from prepossessing a stranger with high ideas of the kingdom: but we were informed that, though in Great-Britain, we still wanted a good day's journey to reach England, the whole kingdom being in London. The same thing had been told us at our landing in France, concerning the capital of that country.

A Chinese coming from Pekin to this city directly, would be really astonished: but, not at all, if he takes Paris in his way.

London is dark and smoaky: the sun beams never reach this city, being intercepted by a thick cloud al-

moſt continually hovering over it. If the people here are not quite in the dark, they are very far from being in broad day.

The buſtle in the ſtreets is nearly the ſame as at Paris, puſhing, joſtling, and throwing down, but with this difference, that here the ſhocks are harder, the bodies being more bulky.

This city has ſomething ſad and gloomy in its firſt aſpect; its very decorations are of a melancholy caſt. The people in the ſtreets ſeem as if walking at a funeral.

At London there is an utter confuſion of all ranks. The high have nearly the ſame ways as the low. The externals are alike, you ſee only one people, and this people may be likened to one public body.

Phyſiognomies are ſcarce in England, the whole nation has but one. A Frenchman may paſs for a Chineſe, a Swiſs, or a German; whereas an Engliſhman can be of no nation, but that of his countenance.

Here no public luxury ſtrikes the eye of a foreigner; little gold or ſilver are wore. The cloaths are in the ſame ſimilarity as the faces; one would think the nation to be in uniform.

All places here, as in France, ſwarm with coaches, but they have neither the brilancy nor richneſs of the French. They are kept as in other parts, out of oſtentation; yet this is not carried to a luxury.

An old philoſopher has defined man to be a laughing animal, and an Engliſhman is a thinking animal. The Britons walk like clock-work; it is only their bodies which are in the ſtreets, their mind is at the cuſtom-houſe, or in ſome walk on the 'change; for almoſt every body here is ſomething of a trader, even thoſe of profeſſions very different from any thing of traffick.

London has more houſes than Paris, but not ſo many towns.

Uniformity here is obſerved even in the very buildings, they are almoſt all caſt in the ſame mould, and

ſo

so exactly, that a person may easily mistake his neighbour's house for his own, and act accordingly in it, till the right owner comes and gives him to understand his mistake. Here they go into the houses through the windows, so that if any takes the door way, it is only accidentally.

London, like Paris, is the capital of nations, the general rendezvous of foreigners. France is continually pouring into it. Not a packet boat comes over without a specimen of that monarchy; but these are said not to be the best of England's imports.

LETTER II.

The Mandarin Cham-pi-pi *to the Mandarin Superintendant of Agriculture at* Pekin.

London.

ALL England is cultivated, there is not a single inch of land left waste; perhaps it is the only kingdom in Europe, which besides maintaining its own inhabitants, supplies other people.

Agriculture makes one of this government's views, or indeed it may be said to be the basis of them. The principal care of the great men is that the land be well cultivated and improved.

One single economical maxim sometimes gives a government the superiority over others; and by this policy England is not only powerful at home, but its strength abroad is likewise augmented by it.

The cultivation of the lands employs a vast number of subjects, who, without this occupation, would be a charge and nuisance to the community. The encouragement of arts and trades makes the nation more skilful and inventive. The exportation of its corn finds business for seamen, who, thus, in the exigencies of the state, are ever ready; so that the marine supports itself without any interposition of the government.

But the greatest advantage accruing to England from this general cultivation is, that it foments the

ſloth of other nations, and accuſtoms them to dependance on this country in their natural wants; while ſoftneſs inclining them to ſupinity, enervates their courage, and renders them eaſy to be conquered. The hurt this general cultivation does to foreign nations, and on the other hand the good of which it is productive to England, ſcarce admit of an adequate deſcription.

There are things in the European policy which will ever be new to a thinking man. Can it be well accounted for, that when England encreaſed its products, the other ſtates did not follow its example, and give the like encouragements; thereby, they would ſo far have baffled the prudence of England, that a very conſiderable part of Great-Britain would ſoon have come to lie fallow as before: for a people, when it has no vent for its products, will cultivate only ſo much as ſuffices for its own conſumption. As what indeed ſhould it do with a ſurplus, which would procure no reward for the labour and expence beſtowed on it.

The more the general policy of Europe is conſidered, the leſs conſiſtent is it always found. The States are continually fighting and negotiating to maintain what is called, the ballance of Europe; no blood nor money is grudged to prevent any thing which may hurt the equilibre; and all the while they overlook what neceſſarily forces down the ſcale.

LETTER III.

The Mandarin Cham-pi-pi *to the Mandarin Superintendant of Religion at* Pekin.

London.

RELIGION in England is clear and plain. Here the Deity is not wrapped up in myſteries, which in other parts make a mere riddle of it.

The belief of a providence is eaſy; and we may be

be perſuaded of the exiſtence of a Supreme Being, without totally renouncing our reaſon.

Neither is religion here diſfigured with that multitude of ſuperſtitious ceremonies, which by the very forms of worſhipping God divert the mind from him, and infect it with ideas unworthy of the divine majeſty.

At firſt ſetting foot into this kingdom, it is eaſily ſeen that the pope has nothing to do here, for the church folks have but little authority.

In moſt other catholic ſtates of Europe the clergy are factious, proud and aſſuming. Here ſcarce a word is ſaid of that order. Its modeſty even obſerves a decency: which is no ſmall commendation in a ſet of people, who, for the moſt part, quit the tumult and trouble of worldly concerns, formally dedicating themſelves to God, only for the ſake of having more leiſure for vanity and ambition.

In England propagation is not cramped by religion. Every man may raiſe children for the commonwealth. The clergy marry equally with the laity, and amidſt all their ſpiritual labours are obſerved to be no leſs prolific. There is no need of other claſſes exhauſting themſelves to fill up the vacancies cauſed by eccleſiaſtical celibacy.

Here the altar is not thought any diſpenſation from a citizen's firſt duty; nor that they, who, by their calling, apply themſelves more particularly to admire the creator's grandeur, ſhould be the firſt to impair his work.

In England a perſon officiating in the worſhip of God may love a woman.

All the faithful invoke heaven in the ſame garb, no religious maſquerades are allowed of here.

The only republic here is that of the nation; all ſeparate communities of idlers have long ſince been diſſolved.

It is forbid to embrace a ſtate of ſloth and immure one's ſelf in a convent, for the ſake of having nothing to do during one's whole life.

All the commonwealth's charges are distributed; no individual is intitled to bear the name of a citizen, unless he answers the obligations becoming that character. Every one has an occupation, trade, or calling, by which he requites the state for what he receives from it.

The national opulence circulates freely, without any religious obstructions. The ministers of the altar have a stipend but without any large donations. The ecclesiastics here affect no parade; and to save the state from being swallowed up by the church, the Pope has been cashiered, together with saints, relicks, and other appendages of his power.

Religion here is no restraint to industry. They have only one day of rest in the week, which is devoted to religious exercises, whilst all the others are laid out in the business of the nation and secular affairs; for the English do not think that saints have any authority to suspend mens callings, and to make the subject idle two or three months out of the twelve.

Here religion is nothing of a sight; people's minds are not diverted from their business by processions, and other quackish exhibitions, of the Roman worship.

The day is taken up with work and business, and the night given to sleep. This city is not disturbed at midnight with the clatter of bells, only to let the world know, that some monks are going to prayers.

The air is not perpetually dinned with the piercing ringings at funerals: here the dead are buried without pestering the living.

LETTER IV.

The Mandarin Cham-pi-pi *to the Mandarin* Cotac-yu-ſe *at* Pekin.

London.

THE whole earth affords nothing ſo beautiful as the form of the Engliſh government; it's plan is really divine: what a pity that it is impracticable, and this ſo well combined ſyſtem only a ſplendid ſpeculation

This legiſlation muſt, neceſſarily, have fallen ſhort of its plan, being quite miſtaken in human nature, to which it was preſcribed; its laws, in effect, are fit only for angels.

Thou haſt doubtleſs heard of an old Greek, called Plato, a chimerical philoſopher, who unable to ſtrike out a ſcheme of government for men, formed one for ſpirits; the Engliſh conſtitution is the ſecond volume of Plato's ideal republic.

With any little influence of the legiſlation on this people, the Britons would at preſent, if I may be allowed the expreſſion, be the gods of Europe. Exempt from all thoſe vices which are productive of ſlavery, they would be poſſeſſed of all the virtues conſequential to that political liberty, eſtabliſhed by their conſtitution.

Inſtead of the immoralities prevailing in corrupt ſtates they would be juſt; their conſtitution laying down juſtice as the foundation of their power. Quiet and eaſy at home, they would endeavour to maintain peace abroad.

In a word, being conſtitutionally equitable and moderate, their only ambition would be to promote univerſal happineſs; yet, on caſting an eye into the hiſtory of this people, you immediately ſee the fruitleſſneſs of this noble ſcheme. Its texture indeed is ſo delicate, that it will not bear execution; yet the fault rather lies in the human heart, than in the laws themſelves.

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The Engliſh conſtitution is the copy of a fine picture, the original of which is in heaven. Indeed, every where, among the Europeans, inſtead of the realities which I am in queſt of, I meet only imaginary beings.

LETTER V.

The Mandarin Cham-pi-pi, *to the Mandarin Prime Miniſter at* Pekin.

London.

ON landing in this iſland, a man muſt put himſelf in a paſſion. This ſeems here one of the firſt laws of behaviour; that is he muſt either paſſionately inveigh againſt the King, or he muſt give no quarter to the commonwealth: a foreigner is not left to ſide with either party; no neutrality being allowed herein.

This kingdom, from thoſe of the higheſt ſtation down to the very loweſt claſs, is divided into two cabals; one is angry with the government, and the other diſpleaſed with thoſe who are not angry with it.

To be ſilent on this head makes a man be looked on as a mere dolt, not capable ſo much as to reaſon on ſtate affairs, or politics, at it is called here.

I have an Engliſhman for my ſervant, who is the political oracle of a neighbouring alehouſe. My taylor holds forth amidſt a room full of gazers who take their opinions from him; and my ſhoemaker, who can neither read nor write, never fails ſettling the affairs of Europe twice a week.

The laſt is very ſtrong and vehement in his rhetoric; in the want of arguments he makes uſe of demonſtration; and, lately, ſeverely belaboured a journeyman of his for ſaying, that England, after all its glorious campaigns, would give back its conqueſts, and make a diſadvantageous peace.

Phyſicians will have it, that here this diſcharge of political

political oil is neceſſary for giving motion to the fluids and keeping them in action; adding, that without theſe agitations, which the Engliſh borrow from their government, they would be mere machines.

In Europe every nation has its peculiar paſſion, which cuts it out work. Among the French, religion is the topic of diſpute; among the Engliſh, politics. The former are continually wrangling about heavenly concerns, and the latter are inceſſantly murmuring about the things of the earth.

LETTER VI.

The Mandarin Ni-ou-ſan, *to the Mandarin* Champi-pi *at* London.

Avignon.

I Write to thee from Avignon, which though in the midſt of France is out of the kingdom.

This country, though very fertile and plentiful, has neither fortified places nor troops The firſt, who pleaſes, may make it his own, yet no power meddles with it. There is ſomething unaccountable in the princes of Europe They ſend armies at an immenſe charge to conquer parched and barren countries in other parts of the world, and ſeem to overlook thoſe which, beſides being at their own door, abound in every thing, and they might have for taking.

It is ſaid, the Pope has purchaſed Avignon, but a ſovereignty is not ſaleable, as the purchaſer thereby ſhews himſelf unable to poſſeſs himſelf of it Ever ſince open force has decided the rights of European princes, all the poſſeſſions are founded on conqueſt; ſo that Avignon can be only a mortgage, and lawfully ſeizable on returning the ſum: but chriſtian princes invade without any ſuch juſtifiable motive. It is not from any veneration to Rome that it is ſpared, being otherwiſe extremely oppreſſed. As little is it from any principle of equity, as the unjuſt wars

and

and continual exactions in Europe sufficiently demonstrate. That the pope remains in possession of this state proceeds from that riddle or mystery which runs through the whole chain of European politics, and which the mind of man can never find out.

The climate of Avignon is very fine, and the fertility of its soil inviting to labour and industry; yet, on entering the city, a heaviness and lassitude steals over the whole body, so that the soul becomes quite incapable of action. Physicians, who understand the influences of climates, attribute this to the lethargic effluvia wafted from Rome. Indeed a state governed by men of sloth cannot naturally be very active.

The Pope goes the right way to work to make his Avignon subjects poor and wretched, leaving them in the full enjoyment of their substance, without so much as one tax. The European governments never hit the mark, either overshooting, or falling short. Some may be said to skin their subjects of their wealth, others leave them the whole of it: two extremities equally faulty, and their effects the same. The people are not to be overloaded; the consequences of heavy taxes being dispiritedness: but a total exemption from imposts, naturally leads to indulgence and luxury; and this is sure to terminate in indolence and sloth.

The great and potent state in which this country is hemm'd in, is said to cut the sinews of its industry: but that cannot be, princes have no power on the actions of the soul. If a contiguous nation be ingenious and industrious, the point is only to rival it in those qualities: and it may be questioned whether herein the little state has not the advantage, all its parts lying nearer to observation, so that the several branches of its industry may be kept in an equal pace, which gives it the superiority. I say, things must be so where violence and oppression interfere not.

LETTER VII.

The Mandarin Cham-pi-pi *to the Mandarin Prime Miniſter at* Pekin.

London.

THOU aſkeſt me whether England has a king? now this queſtion puts a Chineſe to a ſtand; for being brought up in an abſolute government, he thinks there can be no king without unlimited power.

An emperor of China, and a king of England are very widely different. I have not yet been able to come at a clear knowledge of what is meant here by the title of king.

It is merely this. This kingdom has a great perſonage who is called, SIRE, YOUR MAJESTY, and has ſeveral bodies of guards and centinels ſtanding at his door. To this SIRE the nation annually gives an allowance of eight hundred thouſand pounds ſterling on the public revenues, which is at the rate of two hundred thouſand pounds worth of majeſty a quarter, and he muſt not act majeſty beyond that ſum.

Indeed, when it happens to prove a bad year, and extraordinary charges and penſions have brought his coffers low, ſome gratifications are granted to make him whole again.

Thou likewiſe aſked me whether this crown be elective or hereditary? This is another thing I am ignorant of. There are different caſes, according to which it is one or the other. All I can inform you on this head is, that when the Engliſh don't like their king, they eject him, and, in this light, the crown is elective, as, after having rid themſelves of him, they chuſe another: but under another appearance it is hereditary; for, on the demiſe of a king, the heir or heireſs ſteps into the ſovereignty, without conſulting any other body of the ſtate.

A third queſtion of thine is, whether the kings of England have any power? Now this is no leſs perplexing

plexing than the former. It is not here as in China, where the emperor can take away the life of the greateſt man in the empire; for a king of England has no power on the life of the meaneſt citizen, nor even ſo much as on his freedom or ſubſtance.

He has the prerogative of declaring war, but if the war diſpleaſes the nation, no money is given him to carry it on, and then his declaration is totally fruſtrated; for here, as in all other ſtates, fleets and armies are not to be had without money.

In this monarchy there is public arrangement which prevents moſt of the abuſes ſo common in others; I mean, that the Finances are not in the king's hands. In Europe, however, expedients are found for every thing; ſo that a king, though not abſolute by Conſtitution, may become ſo by combination.

I ſhall, perhaps, have occaſion in ſome of my letters to ſhew you, that this king, who ſcarce ſeems to be ſuch, is more a king than they who are inveſted with an abſolute deſpotiſm.

LETTER VIII.

The Mandarin Cham-pi-pi *to the Mandarin* Cotao-yu-ſe *at* Pekin.

London.

FOREIGNERS judge of a nation by the firſt things they ſee. A people of a mild and humane behaviour they conclude to be civilized; whereas, on perceiving a rude quarrelſome diſpoſition, and a delight in bloody ſpectacles, they look upon ſuch a nation as barbarians. Wherefore magiſtrates, or the heads of the police, ſhould not overlook a certain ferocity naturally dwelling in the human mind, and to be reſtrained only by laws; for that a people gain either of thoſe characters, is not a matter of indifference.

I was lately at a moſt horrid ſhow, uſually exhibited

ed on a ſtage in this city *. Barbarity itſelf, as it were, acts there in perſon. The French play tragedies, but the Engliſh act them; inſtead of copies, here you have original performances of cruelty.

The bill for this ſhow gave out, that on ſuch a day, two men would do their beſt to kill one another. Before, and during the combat, the ſpectators kept a hideous clamour about betting on this ſportive effuſion of human blood. Thou wouldſt ſhudder, wert thou to ſee what a figure the actors of theſe tragedies make of one another. Every part of their body is bruiſed, ſometimes it coſts them a limb or two, at other times they come off with only lameing themſelves, breaking an arm, or the loſs of an eye. But there are inſtances of one of the parties dying by the hurts he received, and yet the other is not hanged. Theſe murders are allowed and applauded; it is only thoſe committed in the public ſtreets or highways that the magiſtrate takes cognizance of: as for a man's being killed on this ſtage, it is all fair, and for the entertainment of the public. The combatants are left to chuſe their weapons; they may either knock one another's eyes out with their hands, or ſplit their ſkull with a cutlaſs, or break each others bones with cudgels or quarter ſtaves.

The plea for this ſanguinary cuſtom is, that ſuch fights keep up the national courage; very unhappy is a people that muſt make themſelves cruel, in order to become ſavage. This is authorizing a great many vices to form only one virtue. But I affirm that military qualities are not acquired on theſe butcherly ſtages; experience has often ſhewn that the courage of theſe gladiators is only local and limited to the theatre of their mercenary proweſs.

England would be at a ſad paſs had it only an army of theſe bruiſers to depend on, for I dare ſay,

* This ſtage has been put down ſince the acceſſion of George the IId. to the throne.

on

on the first discharge, they would turn tail. If in the battles between sovereigns the two armies were to grapple body to body, or to box it out, this prize-fighting stage might be something of a military school; but as sovereigns think fit to make use of powder and ball, the skill and activity of these gymnastic performers are quite out of the question.

As to the qualities of the soul productive of courage, they are never to be derived from such trials of skill. They who fight for money, and boast of their strength, have generally little real mettle; true courage avoids ostentation, disdains barbarity, and revolts at the setting a price on human blood. Valour is founded on virtues quite abhorrent from a venal stage.

In such spectacles a people contracts a familiarity with bloodshed, without becoming in the least more courageous. These exhibitions are attended with all the inconveniencies of cruelty, without producing any one of the advantages of bravery.

The Romans, it is added, instituted such entertainments; yes, and to these it was owing, that they grew so barbarous. The ruin of the republic may be dated from the first appearance of the gladiators in the Arena. This institution gave rise to a multitude of corruptions before unknown. It is the disease of the moderns to imitate the ancients in every thing bad, and to keep at a distance from those virtues which rendered them the admiration of the universe.

I could say a great deal more concerning this inhuman practice, but it seems to me a waste and abuse of human reason, to employ it in exposing such usages.

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LETTER IX.

The Mandarin Cham-pi-pi *to the ſame at* Pekin.

London.

THIS delight in ſingle combats is not limited to the formality of a ſtage; it is ſeen in the ſtreets; there is not a part in all this great city, which does not, every day, afford a ſcene of mutilation. Moſt of the punctilios of honour are here decided by fiſticuffs; all places ſwarm with theſe duels, which often terminate in the diſlocation of a limb, or broken bones.

In other parts of Europe, people ſeek a bye place to fight in; but here all perſonal combats are tranſacted in public; the mob gets together, makes a ring, and the battle begins. When one of the duelliſts happens to be flung, and thus unable to defend himſelf, the ſpectators interpoſe, and hinder the other from taking advantage of his ſituation; they raiſe him up, and ſet him on his legs, and encourage him to take the other bout, that is, they have the humanity to prolong the ſcene, and make it more bloody. Theſe battles are far from being peculiar to the populace; for, excepting ſome perſons of rank, who chuſe the ſword and piſtol, all perſons generally vindicate their honour with their fiſts.

Some days ago my coach happened to get foul of my lord E———'s; our coachmen began to abuſe each other; but continuing their vociferations without coming to blows, the young lord being a man of more mettle than his ſervant, let down one of the glaſſes, and propoſed to me to make an end of this affair by the uſual ways. I thanked his lordſhip for the trouble he was willing to take to knock out one of my eyes, or break one of my limbs; and begged of him that, as our coachmen had begun the quarrel, they themſelves might alſo end it.

And it is not only men, but the very beaſts in England fight duels. An Engliſhman muſt certainly be

be of a very mischievous temper; for he spends his life in fomenting wars among creatures, which, were it not for his instigations, would live together in the profoundest peace and tranquillity. They have a way here of putting weapons on cocks, and setting them to fight, in which those creatures shew wonderful ardour; but the conqueror, to be compleatly such, must lay his antagonist dead on the spot. Indeed few of these brave creatures turn tail, whilst they have any life in them. Dogs likewise are taught to tear one another to pieces.

There are Britons in the country who employ themselves in setting even the aquatic creatures a fighting; and I myself was present, the other day, at a pitched battle of fishes. The armies consisted chiefly of large carps; salmons were the heavy cavalry, and eels the light troops, besides a reserved body of pikes; the field of battle was a large reservoir near Richmond; and next week I am to see a general action of mice, which a Yorkshire gentleman has trained up to war. But a grand scheme is talked of, which is for rats to encounter cats. Should the latter be worsted, there would in a great measure, be an end of England; for the rats thus multiplying and encreasing, will prey on the inhabitants.

I have lately been informed, that a few leagues out of London there lives a virtuoso who has taught ten or twelve spiders to attack each other, and defend themselves; and another who makes it his business to discipline flies. Is not this being a disturber of nature's peace, and keeping harmless creatures in a continual state of hostility with one another.

LETTER X.

The Mandarin Ni-ou-fan *to the Mandarin* Champi-pi, *at* London.

Avignon.

THIS place was formerly the residence of the popes: but since their removal to Rome, they send

ſend hither, as their repreſentative, a Legate, with the title of prince. He has guards of ſeveral kinds; and lives in all the ſtate of a monarch. He is, in fact, the Avignon pacha.

All people in the world, the very ſavages not excepted, have a government; which is more than I can ſay of this ſtate: The public affairs go on as they can; and the men in office do as they liſt.

The vice-legate, in requiring the payment of unjuſt debts, in impriſoning, or inflicting the baſtinado on a ſubject, does it by his own perſonal authority, without ſo much as any form of law. This is, here, called proceeding ſovereignly; that is to ſay, adminiſtering juſtice after the Turkiſh way. All the tribunals are for that time under ſuſpenſe, the laws intermited, juſtice ſilenced; the prince's will being all in all.

The king of France ſays, *I will have it ſo*; and the vice-legate of Avignon, *It is my order*; with this difference, that the former's will is ſometimes good, but the latter's order is almoſt ever wrong.

Beſides, this inſupportable deſpotiſm is uſually accompanied with malverſation. If the Turkiſh pachas haraſs provinces, the Avignon vice-legates fleece the principality. Their reign expiring at the end of ſix years, all make the moſt of their time; and as for leaving an exhauſted country to their ſucceſſor, that gives them little concern.

Other ſtates, however they may ſuffer by monopolies, retrieve themſelves by the monopoliſts ſtill remaining in the ſame country; whereas wretched Avignon reaps no manner of advantage from the extortions of its government.

And that the Turkiſh and Avignon conſtitution may be entirely of a piece, every vice-legate has his favourite ſultana, who is the channel both of his favours and his injuries.

She is the perſon to whom application muſt be made; ſhe receives petitions, reads memorials, hears complaints, and gives orders. She rules the ſtate like

like an abſolute miſtreſs, ſo that the prince is but the ſecond perſon in the legation.

Conceive, if thou canſt, the miſery of a people governed by a deſpotic man, and he directed by the caprices of a woman!

LETTER XI.

The Mandarin Cham-pi-pi, *to the Mandarin* Catao-yu-ſe, *at* Pekin.

London.

JUSTICE here almoſt moves of itſelf; nothing is ſo eaſy as the adminiſtration of it. The people of England can do without tribunals, and occaſionally even without magiſtrates.

One ſingle book preſerves and upholds the community. The matter is this: When any perſon has broken the public peace; has killed, beaten, or robbed another, this book is opened, and in it is found the puniſhment appointed for his crime; which he ſuffers accordingly. After execution, the book is ſhut, till ſome other malefactor or peace-breaker cauſes it to be opened again.

This you ſee is very eaſy; all that the juries have to do is to hear, and the executioner to hang. Here are no ſuch thing as proper judges; they who bear that title being only interpreters of the law which is written in that book. Now this is an excellent contrivance, and of great convenience; it ſaves the parties the trouble of bribing their judges, and theſe the trouble of ſuffering themſelves to be bribed.

I have not yet read this book; but I believe it muſt make a noble work: probably it is ſomething voluminous, being ſaid to contain every particular caſe of treſpaſs and peace-breaking.

Concerning this book, I have heard ſome very extraordinary things, and which little correſpond with the uſages of other European nations.

For inſtance; it ſays that the adminiſtration of juſtice ſhould be alike to all men; that the greateſt

man in the kingdom is no more than the leaſt; that in point of law, the loweſt member of the commonwealth is equal to the higheſt. That an artificer can have a gentleman, refuſing to pay a juſt debt, put in priſon; and that a peer of the kingdom, killing the meaneſt of his ſervants, is liable to be hanged, &c. with a multitude of other contradictions of the like nature, quite contrary to the ways and manners of other nations.

Probably the firſt edition of this book was defective; it having often been reviſed and enlarged. The laſt editors, however, have torn out a great many leaves; but ſubſtituted a greater number in their ſtead.

Some Engliſhmen affirm, that the firſt edition was better than the laſt; and that ſo many corrections have only ſpoiled the work. If this be really the caſe, the book of the laws of England, by theſe repeated amendments, will at laſt come to be no better than that which its neighbours make uſe of in the adminiſtration of juſtice.

LETTER XII.

The Mandarin Cham-pi-pi *to the Mandarin* High Treaſurer, *at* Pekin.

London.

THOU aſkeſt me whether England be rich, and has great finances: This queſtion puzzles me as much as any of the former; it being really a riddle which policy has not yet found out.

The riches of a ſtate very much depend on the manner of combining them. England, with one half leſs current caſh than France, is twice as rich.

Great Britain has contrived an imaginary money, equivalent to the real: this is a circulating paper, repreſenting a wealth which has no real exiſtence, yet doubles the public funds, and encreaſes wealth, without multiplying caſh.

Twopence ſterling here repreſents ſeveral millions; ſo

ſo thou ſeeſt that here riches are to be had at a very ſmall coſt.

Now the riches of France are all of the ſame nature; here they are different; for whilſt money is anſwering its end in the general circulation, paper does the like in its kind. It has long been ſaid, that ſhould all the proprietors of this paper be, at one and the ſame time, for realizing it, the emptineſs of this two-fold wealth would ſoon be felt.

But it being next to impoſſible that ſo many men ſhould have the ſame thoughts at one time; it is concluded, that this will never happen; and thus this chimerical wealth may exiſt without end.

Some attempts have been made to realize theſe ideal riches; then they whoſe buſineſs it is to give caſh for theſe papers, though they did not abſolutely refuſe payment, diſcharged their bills ſo very ſlowly, that they would not have made an end while the world laſts.

Do not, however, imagine that ſenſible people are duped by this imaginary opulence; ſome have more than once demonſtrated its inanity; but it has been agreed to take no notice of it.

After all, nobody is detrimented by it; gold and ſilver are not riches of themſelves, but only metals made choice of as tokens or marks: now what hinders but a paper may be added, repreſenting thoſe very ſigns. It is a matter of agreement; and when the particulars are all laid down, and conſented to, there can be no miſtake or fraud.

LETTER XIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kiotou-na, *at* Pekin.

London.

ONE would think that all the ſovereigns of Europe had agreed to be weak; they oppoſe and reſiſt every thing except their paſſions: in this they have not the ſtrength of the meaneſt of their ſubjects.

The

The king of this nation is governed by a woman. George has great qualities, is an able politician, with much ambition: ſtill is he a man. The danger herein ſeems to me, that he is advanced in years; the declining age of a ſovereign is the luckieſt time for a female favourite; ſhe gets every thing from him, becauſe he no longer gets any thing from her: it is a kind of compenſation for the diſagreeableneſs of age. A young prince ſometimes takes the liberty to refuſe, having in him wherewith to make amends for his refuſal; but an old man always grants, it being the only way he has to gratify her.

The danger of a bad adminiſtration by female favourites, is however leſs in England than in any other European ſtate; if there are any ſovereigns in the world, who may ſafely give themſelves up to their paſſions, it is the kings of Great Britain. The nation takes care that the prince's paſſion ſhall not much affect the public. The people are ſuperior to the king's pleaſures. A female favourite's department here is very inconſiderable, ſcarce reaching beyond the prince's bed, or at moſt, the management of things within doors; it may be that ſhe rules the king; but the ſtate is quite without her verge.

LETTER XIV.

The Mandarin Cham-pi-pi, *to the Mandarin* Corao-yu-ſe, *at* Pekin.

London.

THE London opera is not ſo well peopled as that of Paris; three women, a ſinger, and two eunuchs uſually making the whole community. It is a fine garden, intermixed with walks and avenues; and inhabited by Italian nightengales, in whom the quality take inexpreſſible delight.

Beſides the expence of the ſtage-door for ſeeing the opera, the key to it is likewiſe to be bought. This is a little book, explaining the piece in Engliſh, the performance being in *lingua Toſcana*; ſo that

the *my lords* and *my ladies* don't come hither purely for the ſake of the opera, but that they may ſeem to have a taſte for Italian muſic, this being at preſent a mark of elegancy; and there is no being tolerably genteel without having half a dozen ariettas by heart. Indeed you are not obliged to underſtand them, and much leſs to ſing them; ſo that the faſhionable folks ſoon become proficients in this muſic.

The places of the ſpectators are laid out otherwiſe than at the Paris theatre, the reverſe of rank being very carefully obſerved.

The princes of the royal family, ambaſſadors of crowned heads, noblemen of the higheſt diſtinction ſit in the pit, and the citizens in the firſt boxes*. The great men ſit under the feet of the commonalty; ſo that ſhould the flooring give way, what a ſlaughter of illuſtrious perſonages would be the conſequence!

This ſpectacle muſt not be very divine, not the leaſt trace of any God being to be ſeen in it. Nay it has not ſo much as a man; for almoſt all the ſcenes are between women and eunuchs. At Paris it is the *ſovrani* who ſing; here the *ſoprani*.

Footmen and coachmen have the ſame privilege, at this ſhow, as their maſters and miſtreſſes. I mean they are admitted; ſo that with ſtables and coach-houſes along the entries, the whole equipage would partake of the opera. I may perhaps have occaſion to make further mention of this opera.

LETTER XV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Purpoſe perfecting myſelf in the Engliſh tongue; and this is nothing near ſo difficult an enterprize as learning French. The former may very properly

* Theſe are here called the Gallery.

ly be called a dead language; as it requires little or no action in the organs.

The people here ſpeak only with the extremity of their lips, ſtriking their tongue againſt the teeth, which forms a continual hiſſing. They might almoſt do without a mouth. Were you to ſee the face of an Engliſh orator in the height of an harangue, you would take him only for a painted image. You hear ſounds; but nothing of motion is ſeen. I believe a dumb man might be taught Engliſh ſooner than any other language; perhaps the very impediment of his organs would be a means of forwarding him in it.

I omit any diſcuſſion on its origin. The philologiſts will have it to be very antient; the Gauls, the Romans, the Saxons, the Danes, and the Normans have all introduced ſomething of their tongues; and thus made a medley of various ingredients.

Though ſuch an irregular mixture could naturally give no umbrage to the jealouſy of tyrants; yet has it not eſcaped perſecution.

One William, after conquering the ſtate, was likewiſe for exterminating its very language; he made laws for the ſuppreſſion of it; ſubſtituting a foreign language in its ſtead. If he did not quite gain his ends in aboliſhing it, he however ſpoiled it.

A queen called Elizabeth, was for perfecting it; but perhaps it was then too late. Under her reign, indeed, God was addreſſed in better Engliſh *; but the general language continued juſt the ſame.

Some luſtres afterwards an hypocritical tyrant, reduced it to an enthuſiaſtic jargon. After him came a polite and voluptuous court, which ſophiſticated it with puns, quibbles, and conundrums. A ſucceſſion of two or three foreign kings on the throne of this nation left the language as they found it, that is, harſh and uncouth.

A foreign ear is offended with the great number of conſonants; it is what the Aſiatics eſpecially can-

* In her reign the ſtyle of the public prayers underwent ſome emendations.

not be reconciled to. On my firſt coming to London, I frequently miſtook Engliſh compliments for affronts. This language like moſt of the European, is both very rich and very poor. The Britons have ſome ways of ſpeaking, which ſignify more than they mean; and others which do not expreſs half of what they would ſay.

There are expreſſions in their language which make them ſay too much, and others which hinder them from ſaying any thing at all. It is ſaid that they have no word anſwerable to the French *ennui*; yet it is a word that ſhould be very neceſſary among them.

The Engliſh muſt certainly apprehend that their language is deficient in ſweetneſs; for from their childhood they are taught that of a neighbouring nation, with whom they are leſs inclined to converſe than to fight.

LETTER XVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

GEORGE the ſecond, after a reign of thirty-five years over the Engliſh, is no more. His career was of an uncommon length; and death delayed to ſurpriſe him till at the higheſt pitch of his grandeur. He has been for ſome months paſt, the moſt powerful king in the world; he carried all before him, both in Europe and Aſia, Africa and America.

This prince was the greater, as he made all the other potentates of Europe little. At ſuch a degree of elevation, the happieſt thing that can befal a man is, for the dream of life to end ſuddenly. George enjoyed his dignity to the laſt moment of his life. He was living a minute before he died. He left the world without any of thoſe diſeaſes which make princes remember they are men. A monarch living ſo long, and dying ſo quickly as he, is leſs to be pi-

ed than envied. When life is come to its laſt ſcene, I account it an advantage to die without being aware of it. Not to die inſtantly is to die again and again.

When an European ſovereign ceaſes to live, extraordinary reports are always ſet on foot about his death; thus, that of the late king is ſaid to have been cauſed by a gale of wind, which hindered the courier's coming over from Germany, whence he expected important advices; but on opening his body the phyſicians ſaw that the wind had no concern in his death. The Engliſh ſeldom grieve much about their kings; they have too much buſineſs on their hands to ſhed tears; every one minds the main chance, and thinks only how to make the moſt of the event.

Not a word is ſaid of George the ſecond's virtues or vices: was he not then neither great nor little? This indifference ſeems to me not quite equitable: for a monarch, under whoſe reign ſuch conqueſts have been made, and who is more powerful at his death than he was at his acceſſion to the throne, at leaſt deſerves ſome praiſe.

For a king of France to be great is no hard matter, he need only have the will to be ſo; that is, he need only to make uſe of his authority and his aſcendancy over his people; his orders meet with quick obedience; and all voluntarily concur to ſecond his deſire. Whereas a king of England muſt owe this diſtinction to his parliament. Now it is no eaſy matter to be great, when one muſt aſk leave of ſo many perſons to be ſo.

There is indeed a myſtery in the reign of this prince, which has not yet been quite cleared up: half of it politicians account for, but are quite at a ſtand about the other. They admit the advantages obtained to be great; they allow the nation's conqueſts to be exceeding important; but then they aſk, whether this power has not been acquired too haſtily? whether the means made uſe of are not forced? and whether it is not to be apprehended that the ſtructure of this

new greatneſs will fall to pieces, for want of a ſupport, and cruſh the nation under its ruins?

LETTER XVII.

The Mandarin Cham-pi-pi, *to the Mandarin* Ce-tao-yu-ſe, *at* Pekin.

London.

THE farther I advance into Europe, the farther I ſeem to be from the human heart; I am, in ſome meaſure, bewildered, and find myſelf, as it were, alone, in the midſt of this branch of mankind.

Intereſt and vanity, the two great mobiles in the world, here purſue their ends by oppoſite roads.

I well knew, that ornaments and rich cloaths were among the objects of vanity; but I did not know that ſelf-love could delight in a low and diſgraceful kind of appearance. I did not know that, to be very great, a man muſt dreſs very mean. I never heard that maſters had made it a point of oſtentation to diſguiſe themſelves like footmen; and that ladies of the firſt rank took a pride in appearing like ſervant maids.

The other day I went to the houſe of one of the firſt noblemen of England, with a letter of recommendation, given me by an acquaintance at Paris.

As I was on the ſteps, going into the houſe, I met a kind of domeſtic coming out. Friend, ſaid I, is my lord P——— at home, and is he to be ſeen this morning? Yes, anſwered he, he is to be ſeen, and you now ſee him: I am my lord. Theſe words quite thunder-ſtruck me. I aſk your lordſhip a thouſand pardons, continued I; but the miſtake is no fault of mine; for who would have known you to have been a lord in that garb?

I delivered my letter to him; but as he was going out on buſineſs of conſequence, he deſired me to excuſe him for that time; but added, my lady is at home, and ſhe will receive you.

I went

I went into the houſe; and going through a ſecond anti-chamber, here I met a kind of waiting-maid, whom I ordered to go and tell my lady that a foreigner, who had juſt left my lord, would be glad to pay his reſpects to her. Sir, anſwered this perſon with a ſmile, I can diſcharge your commiſſion without any great trouble, for I am my lady.

But ſometimes other kinds of miſtakes fall out here.

I have been told a ſtory of a foreigner, who gave a green livery, and had ſent one of his footmen abroad on buſineſs: vexed at his not returning ſo ſoon as he might, the maſter went out, and coming up with a man, made and cloathed like his footman, he actually miſtook him for ſuch, ſeeing only his back; and laying him on with his cane, ſaid, You creeping raſcal, make haſte. But the perſon turning about, proved to be a man of conſequence; and the foreigner, knowing him, ſaid, My lord, I aſk your pardon; but, dreſſed as you are, like my footman, I thought I might make free with my own livery.

I take this to be no more than a ſtory, though perhaps not intirely without foundation; and a ſuppoſition often leads to the illuſtration of a truth.

This appearance, which throws a great man infinitely beneath his rank, is a refinement in pride; ſelf-love conſidering only itſelf, deſpiſes every thing about it, as unworthy to promote its dignity. There is more vanity in this debaſement than is thought. I know not whether thou wilt underſtand me when I tell thee, that the loweſt mark of abjection is placed in the higheſt degree of oſtentation. They who are for juſtifying uſages by politics, alledge, that this jumbling of ranks derives from the government; the principle of which being liberty, tends to equality; but men conſider themſelves more than the republic, and their vanity always takes the lead of the conſtitution.

LETTER XVIII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Avignon.

THERE are two kinds of national corruptions; one flowing from the legiſlation, while the ſource of the other lies in the manners: the latter may be rectified; and very often, any new turn in morality will do it; but the other is ſcarce corrigible, its ſource lying in the conſtitution, which when once ſettled knows no change.

Formerly Avignon had a ſpirit of induſtry, but the ſtate ſold it to France; and now this people is paid to do nothing *. This is making a fund of ſloth and realizing idleneſs itſelf.

There is no price equal to induſtry; and this not ſo much for its being a plentiful ſource of wealth, but as productive of a ſettled ſpirit of labour and application, of order, of thriftineſs and ceremony; and, of courſe, is a bar againſt the oppoſite vices.

The inhabitants of Avignon, from morning till night, have now nothing to do but to backbite; and this they follow with all the activity of an idle people. A ſtranger, on his coming to Avignon, has no ſooner got his boots off, than he knows every thing that is doing, or rather more; for in a town where the people have nothing to do, calumny generally goes along with backbiting.

This vice was introduced by indigence. And there are two oppoſite parties at Avignon, *wretchedneſs* and *poverty*. Their weapons being equal, the war knows no intermiſſion. Envy, hatred, averſion, animoſity, and every other fault annexed to public indigence, keep ill nature in exerciſe.

Here

* The company of royal farms gives to the people of Avignon, every year, about a hundred and fourſcore thouſand livres, not to manufacture any tobacco or cotton ſtuffs.

Here a treat ſhall occaſion a battle, and a public entertainment produce an inteſtine war. The inhabitants are all in a ferment at ſuch doings; accounting them an inſult on their inability of doing the like; and this ſuppoſition immediately ſets them in a blaze.

A people with nothing to do uſually runs headlong into politics.

The great office of intelligence concerning the intereſt of princes, is the table of a lieutenant-general of the king of France's armies, who never headed a body of troops. You will there hear long-winded reaſonings on the affairs of Europe.

The general is remarkable for a prodigious penetration, in ſome meaſure anticipating Providence, and in politics more knowing than God himſelf.

He will tell you, a month or two before, the tenor of a certain commander's conduct, and the meaſures he will take to gain a deciſive battle; and ſo punctual is he in this reſpect, that if you deſire it, he will give you an account of the killed and wounded, with a liſt of the priſoners. And ſo certain is he of what he ſays, that he would have Te Deum ſung beforehand.

But with all his infallible preſcience, had I been inclined to lay wagers, I could have won his whole fortune; for he offered to bet me a hundred thouſand livres that the king of Pruſſia would not hold out two campaigns; a like ſum that he would be beaten every where; and the third, that at the end of the war, he would give up Sileſia to the houſe of Auſtria: Now theſe three wagers would have juſt beggared his political excellency.

In oppoſition to this junto, who are entirely French, there is another not leſs ſanguine in the Pruſſian intereſt; and of thoſe alſo I could have made a good hand; for its oracle proffered to lay me a wager of ten thouſand crowns, that the king of Pruſſia would take another of the queen of Hungary's provinces; thirty thouſand livres that he would be at

the gates of Vienna; and a like sum, that prince Ferdinand would drive the French entirely out of Germany, &c &c.

All those wretched conjectures flow from the vanity of the human mind affecting to dive into the secrets of cabinets, and to know more of the war than the very powers engaged in it.

LETTER XIX.

The Mandarin Cham-pi-pi *to the Mandarin* Cotzoyu-se *at* Pekin.

London.

THIS people are like the Asiatics, in the very things wherein the Europeans most differ from them, I mean the confinement of women. There is indeed no law in Great Britain enjoining it; but the men keep themselves at such a distance from women, as very nearly comes up to the Oriental seraglios.

I cannot precisely tell thee whether the English observe Mahomet's law, and whether in this part of their manners they conform to the Turks; but certain it is, that they use women as if they were of an inferior nature to themselves; so little do they converse with them, that their union scarce deserves to be called society. So little do they value their company, that a feast, or any trifling diversion is always preferred to it. However women sometimes may engage their heart, it is very seldom that their mind concerns itself about them.

They plead that the women are not entertaining; but the true cause of this is, that they themselves are little so; for the qualities of men are, as it were, the mould in which those of women receive their form.

The Britons have not time to be agreeable in women's company; ambition, politics, and debauchery deprive them of that leisure which is necessary to acquire

quire an habit of gallantry and politeneſs; whilſt their neighbours, being leſs buſy than they, are ſeldom deficient in thoſe engaging qualities.

Some women require complaiſance, reſpect and aſſiduity A lover muſt ſollicit, muſt win, and deſerve their heart; now this makes love a cloſe buſineſs; very confining and uneaſy to perſons ſufficiently uneaſy of themſelves. They judge it a quicker way at once to break through all thoſe obſtacles, an plunge into debauchery where every difficulty is ſmoothed, women being ſeduced to their hand, ſo that they have not ſo much as the trouble of aſking. This is here called loving like a man of ſenſe; and England is now ſo much over-run with good ſenſe, that it has killed all the amiable qualities both of the heart and mind.

LETTER XX.

The Mandarin Cham-pi-pi, *to the Mandarin* Kietou-na, *at* Pekin.

London.

WHEN I reflect on the occurrences in the different ſtates of Europe, I cannot forbear believing that nations govern themſelves, and that when once the adminiſtration is ſet a going, the ſtate moves of itſelf.

Here is an aſſembly called the parliament, conſiſting of upwards of five hundred members, repreſenting the nation, which contains ſeven millions of inhabitants; ſo that each of its members has a hundred thouſand of king George's ſubjects committed to his care; he is at the head of all their concerns political and civil; he manages them, ſpeaks in their behalf, conſults their intereſt, prevents the laying on of too great duties, and oppoſes oppreſſive impoſts; he fixes their quota in their general taxes, and takes care that they be not over-rated; he ſecures to them the enjoyment of the national privileges, and of new advantages acquired. Theſe are ſo many diſtinct petty republics

publics, which carefully avoid any collisions, so that the great republic which comprehends them all may be in a continual equilibrium. At least, such is the institution of this parliament, and the duty of each of its members.

A great number of these, however, have no capacity for such things, and never so much as think of them; their views lie even quite opposite ways. They get their seat through the king's favour, or bribing the people. The generality of them purchase it at the rate of so many thousand pounds an election. Thus thou seest, it is not so much men as money which are members of this senate.

Several reeking from an house of ill fame, or after spending the night in intemperance and riot, shall repair to this assembly, and there, whilst the affairs of the nation are under deliberation, fall fast asleep. What then becomes of the concerns of those whom they represent? they of course also sleep. The general affairs, however, move on, and amidst all the faults of the administration, and the oppression of the lesser republics, the grand one still subsists.

I do not see the necessity of this huge body; in my opinion seventy members well chosen would govern the state as well, if not better then seven hundred; at least, it would save the slowness unavoidable in deliberations of large assemblies.

I have often closely observed the procedure of state affairs in this assembly, and find that they are directed by about a score of persons; then what signify all the others? It is, say they, to guard against despotism; but is there no despotism, when four hundred and fourscore members, being scarce half awake, constantly vote as twenty would have them. On the contrary, such acquiescence immoveably establishes this usurped dominion of the few.

LET-

LETTER XXI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

ONE of the literati of this country was lately saying to me, that for these two thousand years past, mankind had made no progress in the sciences, having lost themselves by the way. He added, that the English had first discovered the track, and rung the bell for gathering together all those of their time, and setting them in the right way.

The English possibly may have rung the bell, for no great abilities are required to make a noise; but the question is whether this British ringing has put the Europeans in the path leading to truth.

I have perused the writings of these bell-ringers, known here by the name of Bacon, Boyle, Newton, and others. They have indeed opened a new road, but still the difficulty remains, which is to know, whether it be the right road.

The general prepossession is intirely for them; as with respect to any avenue leading to knowledge, the Europeans always think the last the best.

These bell-ringers were not the first, and who knows whether others may not hereafter likewise take the ropes in hand? and thus by one bell-ringing after another, people's brains may be so disordered, as to fall into the same gross ignorance from which it is boasted the first peal had rescued them.

To me, who view every thing in a moral light, a nation appears no farther learned than in proportion to its wisdom. In this sense perhaps the arts have not been much improved by the English peal at least, the doctors of this people say, that the hearts of the English are much more depraved at present, than when they had not set a foot in the path of knowledge.

But if the English may claim the preference in some

ſome ſciences of uſe to navigation and trade, it muſt, at the ſame time be allowed, that they have in many others continued very backward.

They who eſtimate the ſeveral kinds of genius in Europe ſay, that this nation has pounds of juſtneſs and preciſion, but not a drachm of taſte.

Another Briton, who has ſhaken off all national prejudices, was ſaying to me, "we are excellent "copies but wretched originals. Moſt nations out-"do us in invention, but we exceed them in imi-"tation. We beat all Europe for poliſhing, but "cannot do without models."

This perfection in imitation is owing to the patience and pertinacity of this people. It is not ſo much the mind as the body which acts. A ſtrong unweildy machine ſets to work, and by time and aſſiduity goes beyond the inventor. Theſe people may be termed the aſſes of mechanic arts, and the drudges of handicrafts.

LETTER XXII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

A Book on the preſent war is lately come out, and by the generality of the nation much approved; for it ſays, that Great-Britain ought not to ſend either troops or money into Germany: which is certainly right; for had England avoided taking part in the diviſions of the north, and have kept her money and ſubjects at home, it would have been much more to her advantage.

This capital affords ſome perſons ſo profoundly verſed in ſyſtems, that, in their ſpeculations, they can do without the firſt principles of politics, and declaim through a whole volume, turning only on the pivot of their own ideas.

As to the intereſt of crowns, it requires no conjuration to gueſs, that a people remaining quiet, whilſt other

other nations ruin themſelves by expenſive wars, has the better end of the ſtaff.

This frugal obſervator very elegantly ſets forth what England ſhould have done to ſave its troops and money, by leaving the country of Hanover to its own ſtrength, and Germany to its revolutions; but he paſſes over the inconveniences which would have reſulted to Great-Britain from not concerning its ſelf in the northern war: not a word of this.

Nothing is ſo eaſy as to deſcant on a politic plan, if abſtracted from general views, and ſuited to any particular way of thinking, which a perſon has adopted; for in the theory of the mind, every thing is demonſtrable, and error itſelf is not without its geometry.

This author enters on a long winded diſplay of the ways for ſaving the nation's blood and caſh, and purſues his train of ideas without looking before or behind. He is ſo taken up with his plan as not to withdraw his eyes a moment from it, to obſerve that France, England and the Houſe of Auſtria, are ſo nearly concerned in the weight, which one of them might throw into the balance of Europe, that if one fights the other muſt neceſſarily be alſo fighting; ſo that as things ſtand at preſent, ſhould France declare war againſt hell, Great-Britain muſt ſide with the demons againſt her, to prevent that crown from gaining any advantages in this Tartarean war, &c.

This book of remarks has, however, one great beauty; that is, it does not ſpare the government, which, in party-books, is always counted a capital perfection.

This pamphlet re-minds me of a tranſaction of which I myſelf was a witneſs a few days ago, in a bookſeller's ſhop, between him and an Engliſh lord, an anti-courtier.

The latter aſked, for ſome good piece on the preſent politics. I hope this will pleaſe your lordſhip, ſaid the bookſeller: the nobleman opened it, and caſting an eye on the title page, pſha, cried he, ſhutting

ſhutting it haſtily, that's traſh, I have read it; it is quite intolerable, for the author would prove that we have a miniſter who underſtands ſomething of political and civil government.

Since your lordſhip does not like that, will you be pleaſed to look into this;—my lord opened it, and within a minute or two ſhut it again, as he had the former; ſaying, this is no better than the other, the ſcribbler is of neither ſide; and amidſt all our diviſions affects to ſtand neuter; he has not ſpirit enough even to be of any party; ſo that any production of his I am ſure muſt be very dull and phlegmatic: for nothing can be more inſipid than an Engliſh political pamphlet, where the pen is not animated by paſſion or rancour; as if, added he, we were void of wit and ſpirit, unleſs ſtimulated by the demon of cabal.

If that be the caſe, continued the bookſeller, I know what will ſuit your lordſhip; there's the very thing: the author ſays point blank, that our government is all in the wrong, and in order that the public may be aſſured of the excellency of his work, he adds, that the miniſtry have not a grain of common ſenſe among them all.

By what you ſay it muſt be a good piece. If the author has but taken care to exaggerate facts, and impoſe on his readers by artful colourings, I do not know but it may be a work of great merit. Set it down in my account.

LETTER XXIII.

The Mandarin Cham-pi-pi *to the Mandarin* Cotao-yu-ſa *at* Pekin.

Londn.o

THE miniſters of ſtate in England are not ſo buſied as thoſe in France; they have their intervals of reſt, and ſometimes the nature of the government allows them ſo much leiſure, as to have nothing

to

to do; they can haunt play-houſes, viſit women, and every day kill three or four hours in company, the public adminiſtration ſtill going on in its courſe. Were they not infected with the diſtemper ſo uſual in placemen, of ſeeming to be overwhelmed with buſineſs, they would have little or no buſineſs.

They have indeed their offices, ſecretaries, and clerks, like thoſe of Verſailles: but all this is only by way of form and decorum; for without all this appendage they would not think themſelves miniſters.

To make themſelves appear of importance, and neceſſary to the ſtate, they are obliged to ſubſtitute court formalities inſtead of the more arduous and weighty functions of the miniſtry; theſe the parliament takes into its own hands, and of courſe the others have little concern in them.

The ſecretaries of ſtate in England are, properly ſpeaking, no more than the crown's firſt clerks, or, according to a phraſe uſed here, the drudges of the court: inſtead of ordering any thing of themſelves they are but ſecond in command. A miniſter of France may be compared to a Turkiſh baſha, and an Engliſh ſecretary of ſtate to a doge at Venice.

They are appointed by the ſovereign, but as this appointment requires confirmation, and it does not always happen that the miniſters who pleaſe the king are liked by the people, they are often obliged to quit their poſt. Accordingly, their chief ſtudy is popularity, which uſually makes dangerous men; becauſe a miniſter who ſtoops to court a blind populace, whom otherwiſe he deſpiſes, and that purely to keep his place, drives at independance and abſolute authority; for, after all, miniſters here, as elſewhere, have a ſtrong propenſity to deſpotiſm. Scarce are they well ſeated in the ſaddle, than they are for maſtering court, parliament and people.

LETTER XXIV.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi *at* London.

Avignon.

THE better ſort of people at Avignon form two claſſes only, the ſword and the long robe. Yeſterday a perſon, with whom I had contracted ſome acquaintance at my arrival here, carried me into a company of the firſt kind.

The lady where we are going, ſaid he, by the way, bears the name of that celebrated fountain * ſo harmoniouſly immortalized by an Italian poet, named Petrarch. On my entrance into the aſſembly, I thought myſelf in the moſt reſpectable place on earth. Objects of veneration met my eyes on all ſides; a ſcore of women loaded with years, ribbons and *rouge*, made one half of the company. Sir, ſaid I, to my introducer, by what I ſee this fame Avignon is a charming place, for life ſeems here extended beyond its uſual length; bleſs me, continued I, theſe women are everlaſting! certainly they muſt have been overlooked at the deluge! there is no need of going to the capital of Italy to ſee antiquities, for here are works prior to the Romans.

But ſo much for old women. I have heard ſay this houſe is very famous abroad: famous! continued he, it is talked of in all parts of the world, and not without reaſon. for it is the oldeſt gaming houſe now in Europe. All the others have been aboliſhed by the ordinances of the kings, or come to nothing by that diſpoſition of ſecond cauſes which overthrows the beſt foundations: but this has weathered all dangers and difficulties; though with this bad conſequence, that its duration has occaſioned ſuch repeated ſtrokes of ill luck, as have utterly ruined the beſt families in the town; for in the ſpace of thirty years, lanſquenet makes terrible havock.

And

* Vaucluſe.

And it is not Avignon alone that has felt its baneful influence, it has reached the contiguous kingdom; there, added he, pointing to a large table, is fortune's altar, where France has very often sacrificed, and it is very seldom that it is not obliged to pay the ministering priests the charges of the temple.

Methinks, said I interrupting him, the lady of the house, with her fine name, carries on but a scandalous trade; paugh, replied he, every one must mind the main chance.

Pray, Sir, who is that lady at the quadrill table facing us, with so many patches, ribbons, and wrinkles? That, answered he, is the duchess de Cr-illon; she is very old, said I; not so very old, she is not a hundred till next May, and that is what we here call the ladies middle age: if so, said I, you never see them grow old, as naturally they must all die in their middle age.

Who is that at the same table opposite her, but not so far down the hill. Oh! she is but young; if sixty it is the most.

Pray, said I, have your ladies no intrigues before they are young? yes, yes, otherwise they could not grow old; most of them at that rate would die in their childhood.

Who is that lady yonder with no bad eyes; that is the Viscountess Te-f-n, she had given over all thoughts of love, when an old officer of the horse guards, who is retired to Avignon, reminded her of it. The old man courted, and the lady resisted; but the veteran pushing the siege, the viscountess surrendered.

Who is that little lump of fat left alone in the corner of the room? —— Why that is no other than the reigning princess, the sultana of the palace. She has but a thin court, said I, for a sovereign. The reason of that is, there is not a soul who does not heartily despise her. When a woman, added he, has run great lengths in flagrant debauchery, whatever rank she may afterwards rise to, contempt and indignation

nation continue the ſame: this creature has proſtituted herſelf to ſo many of her ſubjects before ſhe came to be queen, that not the throne itſelf has been able to protect her from declared contempt.

Who, continues I, is that tall lady, ſomething advanced in years, ſitting next to her? She is another palace-ſultana, but of the former ſeraglio; that is, of the laſt prince's bed-chamber. Her reign, like her lewdneſs, was of a long continuance; but now ſhe has formally given herſelf up to devotion; for the ſaying at Avignon is, *his excellency the Vice Legate firſt, and then God.* It is only to her intimates that ſhe whiſpers, it is all but grimace.

Be ſo kind, Sir, as to inform me whether your ſultanas of the former and new ſeraglios have no huſbands? yes, yes, they have huſbands, otherwiſe our vice legates would have nothing to ſay to them; for here, as in other parts, adultery ſeems to give a poignancy to debauchery. It is the taſte of the great European monarchs, which petty princes to be ſure will imitate.

LETTER XXV.

The Mandarin Cham-pi-pi, *to the Mandarin* Co-tao-yu-ſe, *at* Pekin.

London.

THE Engliſh women are handſomer than the French, but the French are prettier.

In France there is no quitting the ſex; in England one is ſoon tired of them. The cauſe of this is; a pretty woman ſhews herſelf in a thouſand lights, whereas ſhe that is only handſome has but one; and women who have only one ſide to ſhew, however beautiful, may take it for granted they will not pleaſe long.

The Engliſh face is generally void of expreſſion: almoſt all the charms one ſees here are half dead. The beauty of Engliſh women appears as giving up the

the ghoſt. A cold inactive nature feels only the natural wants of the Machine. Thou wilt readily imagine that little vivacity of paſſion can dwell in ſuch frigid hearts.

The ladies in England, however, will contend with each other for the empire of beauty, and endeavour to win the hearts of men. This is the ſex's univerſal inſtinct, without exception of climate, country, or rank.

The intrigues of gallantry are generally founded on ſelf love. Here the two ſexes carry on an intercourſe out of vanity, and love each other from oſtentation, without the ſenſes or paſſions knowing any thing of the matter.

Yet has this rule its exceptions: The Engliſh ladies begin to perceive the diſadvantage of being only handſome, and leave no means unpractiſed to become pretty.

The greater part form a temper to themſelves, and affect vivacity; but this aſſumed nature is as diſtant from the former, as from ſouth to north.

I fancy there muſt be a deal to do before the Engliſh women can be brought to be as ſprightly and gay as the French. I don't know whether it might not be neceſſary to aboliſh the preſent manners and uſages; and even whether the ſyſtem of government muſt not undergo ſome little alteration; for in Great-Britain politics intermix with every thing.

LETTER XXVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE throne of Great-Britain is now filled by George IIId. who was proclaimed the very day after the death of his predeceſſor. He is the grandſon, and not the ſon of George IId. His father, a prince of great and amiable qualities, died

ſome

ſome years ago. The king now reigning is in his twenty-fourth year, and of a very engaging preſence.

Though at an age when all the other European ſovereigns are on the decline, he is ſtill young. He has not worn himſelf with hunting, feaſting, and women; ſo that he is quite freſh and hale.

He at firſt was qualified to be a king. Others are practiſers at it a long time; but he was ſo at firſt. There is no appearance of George the IId. being dead; affairs go on as if the crown was ſtill on his head; the like conqueſts and victories; the like meaſures taken for compleating the national grandeur.

This preſent king's marriage is already talked of, and he is unqueſtionably the beſt match in Europe; but it will be no eaſy matter to find a conſort for him; religion and politicks both laying difficulties in the way.

The Engliſh would not like a queen of a family, whoſe great power might enlarge the crown's domain within Europe; for they are more jealous of the ſmallneſs of their ſtate, than of the largeneſs of others. One would think that they had calculated the length, breadth and depth of their force, and that the iſle of Great Britain is exactly the meaſure of their power.

All the changes at court have been only ſuch as were of courſe. They who had paid their court to the grandſon of George the IId, have been promoted: the king has diſcharged the prince of Wales's debts.

The favourite ſlave, who had an aſcendency over George the IId. left the court and retired to a private houſe, where ſhe is left in the quiet enjoyment of her fortune; as indeed, here, the law ſecures it to her. In France no ſooner is the king laid in his grave, than his miſtreſs buries herſelf in a retreat, or is exiled. In England ſhe may diſpoſe of herſelf as ſhe pleaſes.

LET-

LETTER XXVII.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *at* Pekin.

London.

HOWEVER neceſſary a native pilot may be at Paris, there is ſtill more need of one at London; company here being more dangerous and the rocks and ſands leſs in ſight. I was going to adverti ſe for ſuch a one in the public papers, when being lately at the Smyrna Coffee-houſe good fortune threw one in my way, and I could not have wiſhed for a better.

He is a baronet, of an ancient Engliſh family, a very ſerviceable friend to foreigners, and fond of every thing which comes from afar. He no ſooner knew that I was of China than he met me above half way.

This gentleman is about fifty years of age, tall, with an agreeable perſon, and being of a freſh complexion, it is not immediately perceived that he is ſomething worn. He has ſpent the greater part of his life in reading and ſtudying the human mind, which he calls nature's riddle. Early in his youth he viſited moſt of the chriſtian courts. He travelled over ſome parts of Aſia, and had likewiſe ſeen a great deal America.

There is ſcarce a government in Europe whoſe conſtitution he is not well acquainted with. He is alſo well verſed in the ſenſe and purpoſe of laws. He has told me that for a conſiderable time he had cloſely applied himſelf to the ſpeculative ſciences, till, after all his attainments, finding that they rather diſturbed than ſatisfied the mind, he laid them aſide.

But above all things mathematicks are his averſion, ſo that he can ſcarce bear to hear the word. What occaſioned this diſlike was, that after following that

ſcience

ſcience thirty years, a curve, which he cannot define, had very near turned his brain.

His chief ſtudy has lately been the hiſtory of his nation, and eſpecially that of London, with which he is perfectly acquainted.

In this branch of knowledge he is ſo ready as eaſily to recollect all the anecdotes of gallantry in both court and city, from the end of George the Iſt's reign to the beginning of that of George the IIId. the ſpace of above thirty years. He inſtantly tells you the very time when any lady reſpected for her ſuppoſed virtue committed an indiſcretion which blaſted her reputation. Likewiſe, when a young miſs, reckoned ſomething of a ſimpleton, evidenced to her bridegroom that ſhe was no novice in love.

He has a neat and preciſe manner of expreſſing himſelf, with a good ſhare of wit and imagination, and ſtill more good ſenſe; but withal there is a kind of oddity and caprice in his temper. He is likewiſe ſubject to the natural indiſpoſition of this country. Since we became acquainted, he has owned to me, that he has often been inclined to make away with himſelf, but that, when near putting his deſign in execution, he had found, after maturely weighing things on both ſides, that living or dying was in itſelf a thing ſo very indifferent, that it was not worth a man's while to give himſelf the trouble of putting an end to his life. At preſent, when the hanging fit comes on him, he takes his horſe and gallops for two or three hours in Hyde-park. But he has lately found another preſervative, and which, he ſays, is ſtill better: this is drinking two bottles of Pontac; and on account of its excellent ſucceſs with him, he has given it the name of, *The Engliſh ſpecific againſt ſuicide.*

He is not a downright atheiſt, for he almoſt believes a Providence; and I have heard him ſay, that it is not impoſſible but that there may be a God: though in this point he is not thoroughly ſettled.

He

He will prove geometrically that religions have been invented purely for keeping up political and civil order, and that from them all virtues ariſe, though there is no virtue in them. Accordingly an atheiſt, with him, is an execrable creature, not to be tolerated in ſociety. He farther maintains, that every man ſhould believe in ſome religion, whatever it be.

His knowledge being very extenſive, and as he has both ſeen and read a great deal, his friends were often putting him on being a member of parliament; but his conſtant anſwer has been, that he would never make one in a body, where the art of ſpeaking goes farther than reaſon; and where elocution almoſt ever gets the better of truth. Sometimes he added, that a ſpeaker with a comely preſence, fine teeth, a ſonorous voice, can bring over the whole parliament of England to his opinion, and rule the houſe of commons.

Having in his youth been inclined to debauchery, he ſtill goes on in the ſame courſe, from a principle of health. A too ſtrict ſobriety he holds to be a ſlow poiſon, undermining the conſtitution; and that a little exceſs is an antidote againſt growing weary of life, which uniformity renders an inſupportable burden. Accordingly once a week he viſits *Covent-garden* *; and regularly gets drunk twice a month at the *Bedford arms*. This he calls winding up the machine.

Having no buſineſs, and being free from all domeſtic care and troubles, all he minds is to keep himſelf in good ſpirits, chearful and facetious. He is not known to have either lawſuit, wife, or child. He never would liſten to marriage, not from any averſion to the ſex, but becauſe an everlaſting wife, as he expreſſes himſelf, is haughty and arrogant, and of courſe makes marriage a moſt bitter curſe.

He has an eſtate of four thouſand pounds ſterling a year: it would have been ſix thouſand, but for a

* A part of London noted for bawdy houſes.

whim, which took him on his father's death, to go and meaſure the great pyramid of Egypt. He often talks to me of that peregrination, which deprived him of one third of his fortune; and ſays on this head, that had it not been for a king of Egypt, who lived two thouſand years ago, inſtead of only three horſes in his ſtable, he ſhould have ſix, and four ſervants more, beſides two bottles of claret more at his meals, than his eſtate will now allow him.

LETTER XXVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

HERE are a ſet of men called Am—b—rs, who, though charged with the intereſt of crowns, are ſuch loungers, that one would think their only buſineſs was to have nothing to do.

If you take a morning's airing in Hyde-park, you ſurely meet with them on their prancing horſes; and at noon you ſee them every where on foot walking the ſtreets. From two o'clock till four, they regularly figure in St. James's park. Ranelagh and Vauxhall ſeldom fail of their preſence. They are fond of ſitting in the firſt rank of the front boxes at Drury-lane and Covent-garden, and are great benefactors to the Italian operas in the Hay-market. They never miſs a public concert or aſſembly. In a word they are every where, except in their cloſets. I am not perſonally acquainted with them; and had I not been told, ſhould never have taken them for what they are.

One of them is a kind of everlaſting Envoy. He came to London after the deluge; and probably the end of the world will come before he leaves England. He is as old as Saturn; yet with his powder and muſk, you would not take him to be turned of forty. He has ſuch a gravity in his mien, and is of ſuch a ſtarched carriage, that for thirty years paſt he has not diſcompoſed a ſingle hair of his wig. Then he

is a vaſt negotiator; there being ſcarce a woman of the town with whom he has not had a treaty.

I have been ſhewn a ſecond; who is always as if his mind was in a ſcuffle; he is ever in a brown ſtudy, full of thought, as if the whole weight of Europe lay on him. You ſee the miniſter in him even at the play. They however who are beſt acquainted with him, give him out to be a man of conſiderable parts and knowledge: but what ſignify his abilities at a court, where his whole buſineſs is to ſettle ſubſidies, that is, to receive and remit money. Hands alone will do that, without any capacity.

I have been aſſured that ſome of this claſs are very ſenſible, intelligent perſons; may be ſo; but this I am certain of, that there are ſome who appear to be very ſilly fellows. Eſpecially I meet in all public places one of a moſt unpromiſing look; I don't know a face more vicious, and which has leſs of the gentleman in it.

I could not forbear taking notice of another, who, I was told, came from Guadaloupe, the ſugar country, and in ugline ſs exceeds all the others; being a kind of man-monkey: Such figures indeed could come only from the American ſavages.

Chriſtian princes ſeem to want a proper delicacy in the choice of their repreſentatives at foreign courts.

It is a kind of diſgrace to crowns to commit their intereſt to men who have no manner of reſemblance to thoſe who wear them. If an ambaſſador be but a copy; ſtill a copy ſhould bear ſome likeneſs to the original.

LETTER XXIX.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Avignon.

IN my laſt, I gave thee an account of my firſt introduction among the Avignon nobleſſe. The next

day we went to the ſame aſſembly, where we found nearly the ſame company.

Pray, ſir, ſaid I to my conductor, who is that old fellow ſo powdered and ſcented, and acting the fop to that young lady before us? That's one of our marquiſſes, bearing the title and name of an eſtate which no longer belongs to him. He is as old as time, and battered accordingly. There goes a jeſt on him at Avignon, that he was born in pope John the twenty-ſecond's time, and was preſent at the building of the papal palace; yet is he always fluttering about the women. Every morning his toilet takes him up two hours, in repairing the injuries of age; and he tricks himſelf out like an old woman. But all his artifices are threadbare; his wrinkles baffle his dreſſer, and ſhew him to be an arrant cheat.

And that tall perſonage a little round ſhouldered, with a bag-wig, though little ſuitable to his age.

That anſwered he, is a conſul; his hobby-horſe is the kard; and no ſooner has he quitted that employment, than he would fain be in it again: probably it turned to good account. Had this man lived in the time of the Romans, who will might have been Cæſar for him; he would have ſtood only for the conſulſhip. He is reckoned here very ſkilful in calculations, and even to have ſome acquaintance with geometry and other ſciences. I have tried him two or three times on theſe matters, but he appears of too ſuperficial a turn. He is however of a family as ancient as Moſes *.

That gentleman, continued I, of a very ordinary appearance, yet with a mark of diſtinction at his button-hole? That is a knight of Malta, who lives ſomewhere in the neighbourhood of the city. He has ſomething very impertinent in his looks, ſaid I, and more impertinent in his ways, replied he. He is the moſt inſipid, and at the ſame time the moſt aſſuming animal on the face of the earth. His pride and emptineſs make him a perfect nuiſance. A deſign

* A Jewiſh family.

ſign is laid to beggar him in one night's play; as the only way for ridding Avignon of ſuch a troubleſome gueſt.

Pray do you know thoſe two gentlemen facing us, ſo full of their jeſts with every body? They are two brothers; of the name of ——— their character, in a word, is this: One is a ſot, the other a coxcomb. And that bulky old gentleman, who affects to conceal his age, toying and playing with them like a young fellow? By his looks, I ſhould take him for the eldeſt brother. Very right, anſwered my guide, he is indeed eldeſt; for he is their father.

Who is that young man at yonder quadrille-table, with ſomething wild in his looks, and paralytic hands; one would think he was juſt come from ſome depredation in the neighbouring foreſt. It is the marquis de For—ta of Provence: a bad man; he is charged with a murder in his town; and on that account has withdrawn hither. The matter is before the parliament of Aix; but however it goes with him, it will be the ſame thing to his character; for every one does him the juſtice to believe, that if he did not murder the man, he is capable of doing ſo. He is a gameſter by profeſſion, and very adroit at cheating.

Who, continued I, is that little man juſt by us, of ſuch a ſtiff appearance? he is called the viſcount, and may be ſaid to be a fop of an old edition never corrected; being full of errors and defects. He was formerly very petulant, but has been humbled by a woman's giving him a ſevere drubbing.

Who is that tall young man ſpeaking to him, who ſeems ſo very much pleaſed with himſelf? That is our archbiſhop's grand nephew; he affects both wit and ſenſibility, ſets up for a fine ſpeaker, talks purely to be heard, culls his words and expreſſions, and accompanies the whole with ſomething ſo very odd in his perſon and carriage, as to render him ſuperlatively ridiculous.

Who is that knight of St. Lewis ſtanding by him? his uncle, a ſour, moroſe man, from morning to night continually ſpitting ſlander; he alone is enough

to ruin the reputation of a whole town, and ſet a ſociety together by the ears; yet would he be accounted a man of probity; though, at play, he is a little apt to put in practice ſome not very warrantable dexterities.

Oh! pray, who is that ſhort fattiſh man thruſting himſelf into all the companies, and ſpeaking to every body? Why he is the Marquis de Mont-p-ſ-t, a ſort of knight errant, lately come hither to make the moſt of his acute talents for buſineſs. Moſt perſons of quality run in debt, follow gaming, or keep miſtreſſes; but this worthy perſon deals in law ſuits, which he brings to an iſſue by his importunity with the judges. He is indefatigable in buſineſs; making no more of galloping away to Rome or Paris, than another would to take a walk. The generality of men are quite miſplaced; this marquis was cut out for a poſtillion.

Only one queſtion more, ſaid I, to my guide; for I would not be too troubleſome. Who is that diminutive grey-haired knight, peering every where, and his face ſomething of the bat? That, anſwered he, is a little Malteſe ſhrimp, whom the order ſeems to have forgotten; becauſe, in reality, he has not wherewith to do honour to the order. He is conceited and proud to the laſt degree, withal very poor and ignorant; in ſhort, he is a true Avignon gentleman.

LETTER XXX.

The Mandarin Cham-pi-pi, *to the Mandarin* Kiotou-na, *at* Pekin.

London.

THIS vaſt city may be ſaid to contain two nations, the inhabitants of what is called the city, and thoſe who live at the court end of the town; their manners are ſo diametrically oppoſite, that the diviſion which ſeparates theſe two people may be conſidered

conſidered as a vaſt ocean, making an immenſe difference between them.

The Engliſhman, born about Lombard-ſtreet, ſeems to be of quite another ſpecies from him who lives near St. James's ſquare. When the latter has a mind to divert himſelf with the repreſentation of a ſilly fellow, he gets the *citizen* * to be acted.

Indeed every thing in him is totally different; his way of ſpeaking, expreſſions, dreſs, the very gratifications of his taſte, deſires and appetites. The citizen is a coarſe, dull heavy, creature, without vivacity or fancy, aukward in common converſation, and continually abſorbed in calculations of ſums. Whereas the Briton, living near the park, has a pretty manner of ſpeaking, expreſſes himſelf with eaſe, and even has his repartees. His contempt of riches he carries to profuſeneſs, and this makes him deſpiſe the citizen, whoſe life and ſoul is lucre. But the latter takes care to be even with him, when he comes to him on 'change, to help him to a ſupply for his extravagancies. The citizen inflated with his bills of exchange and ſhares in the ſtocks, looks coldly on him, anſwers him only in monoſyllables, or tells him he has no time to ſpeak to him. But the courtier, as he cannot do without him, diſguiſes himſelf on this occaſion, and affects all his ways. Money, which at the Smyrna coffee-houſe puts an end to the level, reſtores it at Tom's. All within this precinct, during change time, and while buſineſs can be done, are alike, birds of a feather. It is not till two hours after that every one puts on his real character again. The inhabitant of St. James's, as ſoon as he is got beyond Temple-bar, in his return, re-aſſumes his court air, which he had left there as a pledge at his ſetting foot into the city: and the merchant having done with accounts and brokers, again becomes aukward, dull, and ſlovenly.

* A play of that name.

LETTER XXXI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

YOU can ſcarce walk in London ſtreets without being beaten, and if you go in a coach it is putting yourſelf on the rack; if on foot you are huſtled to and fro; if in a carriage you are inſupportably jolted. As I had rather be huſtled than jolted, I mingle in the crowd and ſtand the ſhock.

I never go to my banker, who lives full three miles from my lodging, but with an aching heart. It is but t'other day that I went to him for fifty guineas, and, I am ſure, before I had got thither, as many blows were given me. Did the people know that I was a Chineſe I ſhould perhaps meet with better uſage; but the misfortune is, that though my eyes are ſufficiently ſmall, I am thought to be a Frenchman, and as ſuch I get many a ſevere thump. It is hard that an Aſiatic ſhould ſuffer for the hatred of two European nations.

In other countries, fighting is only the ſoldier's part; but here every one will be fighting. No longer ago than yeſterday, as I was going along a ſtreet, called the Strand, a bulky Engliſhman, paſſing by me, gave me ſuch a blow with his fiſt as made me reel, at the ſame time calling me, *French dog*. I would very willingly have given him my receipt for it to have been clear from a repetition; but being too much ſtunned to walk off, he laid on a ſecond blow, adding, *get out of my way, you dirty fellow*.

All Europe is in ſome meaſure a ſufferer by the animoſity between theſe two nations. I daily ſee Germans, Italians, Portugueſe, and Spaniards, who being taken for Frenchmen, undergo the like rugged treatment as I who am a Chineſe.

Indeed, on my complaining of any inſult, the nation's duel, which is the fighting hand to hand, is very

very readily offered; but for my part, I chooſe patiently to bear a blow or two, rather than have my face beat to a mummy, if not an eye knocked out, or a limb broken or diſlocated.

LETTER XXXII.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Had ſeen Engliſhmen in France, and I ſee them at London, but actually they are not the ſame men; or rather the difference is ſuch that they ſeem quite another ſpecies. At Paris they are open and polite, and with ſuch chearfulneſs and good nature that there cannot be better company; but at London they are ſilent, gloomy, and ſullen, ſcarce converſable; as if, on their landing all their amiable qualities forſake them, and they again become Engliſhmen all over.

Though four hours bring you from one nation to the other, yet naturaliſts hold, that the Calais ſprightlineſs is ſix thouſand leagues diſtant that of from Dover. The inhabitants of the two oppoſite poles are not more different in temper.

I cannot think this proceeds from the climate: ſo great a contrariety cannot be owing to ſuch a narrow ſeparation. It is only at a conſiderable diſtance of degrees that the climate has any ſuch influences; and the aſtronomers make little or no difference between the ſun in France and that in England. The Engliſh indeed hang themſelves, and the French do not; but it is not the effect of the air that the Britons hang or drown themſelves. The cauſe of theſe unnatural freaks I think lies in the political ſyſtem.

Sociability and politeneſs are a conſequence of abſolute government. In France deſpotiſm runs thro' all claſſes. Every ſubject who is above another in rank and riches is a kind of king to his inferior, who naturally makes himſelf his ſlave. Hence in general

ariſe conſiderations, formalities, reſpects, diſtinction, complaiſance, and ſubmiſſion.

France may be looked on as a community of courtiers, in ſome reſpects monarchs, and in others ſubjects. This concatenation of deſpotiſm, reaching from the meaneſt ſubject of the monarchy to the greateſt, is the ſource of that politeneſs which is ſo natural to the French; courtiers being every where ſupple and inſinuating.

When the Roman conſtitution was in its vigour, the people were open and ſincere, ſtrangers to any ſtudied marks of reſpect; but on their being brought into ſubjection by the emperors, they became polite, ſmooth, courteous, and deceitful.

The Britons being free and independant have no need of French gaiety; their political ſyſtem diſpenſes them from it, as having provided for the eaſe of all orders. Every Engliſhman may be of what temper he pleaſes, without minding that of others.

LETTER XXXIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Co-tao-yu-ſe *at* Pekin.

London.

SINCE the late king's death the court has taken a pacific turn; already a congreſs, indemnification, and a ſuſpenſion of arms begin to be talked of; all the ſyſtems of war ſeem to have been buried with him. This is the caſe of the Europeans, their fate generally depends on the life of one man. Did George the IId. reign, the war would go on; but becauſe George the IIId. fills the throne, there will be a peace. And it is not one of the leaſt reaſons for a ſovereign to put an end to battles, that his predeceſſor began them. A monarch would ſcarce think himſelf a king, ſhould he follow the former plans: he would imagine that the world would believe his predeceſſor to be ſtill living, and himſelf only a mock-

mock-king. To ſuppreſs any ſuch opinion of him, the former ſyſtems, which have coſt ſo much blood muſt be aboliſhed, and others ſet on foot different from the former, but not leſs detrimental to the nation.

I am far from meaning that a ſtate of war is preferable to that of peace; but only, that there are particular caſes when a government having made large acquiſitions of wealth and ſubjects, is under a neceſſity of compleating the work of ſieges and battles; otherwiſe, a treaty of peace would coſt it all the fruit of its victories.

What I am now ſaying is not levelled at England: there is no determining whether the peace will be of greater loſs or gain to it, without being thoroughly acquainted with its reſources, examining its finances, comparing the ſtate of its forces by ſea and land; eſpecially without knowing aſſuredly, whether the taxes, which it would be obliged to lay on its ſubjects for the extraordinary expences of the war, would not hurt it more than ten victories would do it good: and herein the people's word is not to be taken, as in theſe things they always judge wrong; every one forming his notions according to his private concerns.

LETTER XXXIV.

The Mandarin Ni-ou-fan *to the Mandarin* Cham-pi-pi, *at* London.

Avignon.

THE ſame perſon who had introduced me into an aſſembly of the nobility, two days ago, carried me to that of the gentlemen of the long robe. He had no ſooner ſent in word, than the maſter came to receive us at the door of the apartment, preſented me to the company, and, after ſhewing me many civilities, placed us in a very convenient part of the room. This gentleman is perfectly polite, ſaid I, to my guide; and he is ſtill more amiable, added he.

Were

Were you to make any ſtay a Avignon you would be quite charmed with him; he has very much of the gentleman in all his ways, a free air, and engaging manner of ſpeaking: but this, if I may uſe the expreſſion, is only the mechanic part of his merit: he has a large ſhare of genius and erudition; and, beſides his being a very great lawyer, he, on all occaſions, talks with much propriety, wit, and penetration: he is equally the good man, and the agreeable companion. He performs the honours of the city incomparably; for beſides holding an aſſembly twice a week at his houſe, when any prince or great perſonage makes ſome ſtay at Avignon, he never fails entertaining them with much ſplendor and delicacy of taſte.

Such was the picture my guide gave me of this gentleman, and indeed I diſcerned the truth of it in his features and lineaments; for there are ſpeaking phyſiognomies.

We were aſked to play, but I choſe rather to converſe with my guide.

The parties being made, and all ſeated about the tables, Sir, ſaid I, you ſee I am a perfect ſtranger here: will you be ſo good as to give me ſome knowledge of this new world. Very readily, anſwered he, and that I can the better do, as, excuſe the expreſſion, I am a free mason here, and have the ſecret of the lodge; ſo that you need only ſpeak and let me know with whom you are for beginning.

Pray then, who is that young lady at the table facing us, with regular features, ſomething very pretty in her countenance and her eyes not the worſt part of her? She is a ſtranger, anſwered he, born in Provence, and has married that little man you ſee behind her.

So agreeable a perſon, replied I, muſt have many adorers: to be ſure, ſaid he, ſhe might, but ſhe declines it; ſhe has taken it into her head to love her huſband, which is not common at Avignon, as they do not marry for any ſuch thing; and perhaps it is from

from its not being common, that ſhe loves him; for women are ever for doing what is out of the way.

Who is that other young woman near her, with a long viſage, black eyes, and affecting childiſhneſs, and yet ſeems to have ſomething languiſhing about her? why that is another, who is likewiſe nothing common: ſhe too loves her huſband; at leaſt in appearance; indeed no body offers to hinder her, moſt of the men looking on her as a ridiculous affected creature.

Who is that third on our right hand, with a round face, a delicate complexion, but an ill made mouth; is ſhe likewiſe for rarities? no, no, anſwered he haſtily, her huſband is not ſo much a rarity in her houſe as ſhe could wiſh; were he oftener abroad, ſhe might the more freely enjoy her gallant.

Bleſs me! ſaid I, who is that very old woman, looking ſo wiſtfully at that ſuperannuated ſignior at yonder table, with a bag wig, and tricked up like a young ſpark; they ogle one another with ſuch grimaces, that, I wonder they who are with them can keep their countenance? why, ſaid he, that's a widow and an old bachelor, who make themſelves the town talk: they are ſaid to be married together, however that be, they live as if they were.

And pray, who is that virago, who both looks and talks like ſome vulgar man. She ſeems to inſult a pretty perſonable young man, who is playing with her, and whom ſhe is ever thwarting? right, anſwered he ſhe does ſeem; but, in amours, when all the world ſees a woman pretending to diſdain a man, it is a certain proof that ſhe loves him.

Be ſo kind as to tell me who is that tall, ſlim, long waiſted woman, whoſe head is like a dot over an i? ſhe is, to be plain ſaid he, an abandoned creature. Here, indeed, ſhe is reckoned to have ſome delicacy; having had but five or ſix gallants in her life; and, at laſt, has taken up with a ſhallow ſmock-faced young fribble, with whom ſhe lives, badly enough; but as gallantry muſt have ſome amuſement, they work tapeſtry together, and are now at the twelfth chair.

Pleaſe

Pleaſe to tell me, who is that brown, long viſaged woman, with black eyes, fine teeth, and a pretty mouth, and continually looking at us? ſhe, anſwered he, is no better than the former; when a girl, ſhe was for the firſt comer; now ſhe is a woman, firſt or laſt is the ſame thing to her; court or country, gentle or ſimple, are welcome; though ſhe ſeems to lean moſt towards the Finances If, like the princeſs of Egypt we are told of, ſhe had demanded a ſtone from every one of her gallants, ſhe might by this time have built a pyramid reaching to the ſeventh heaven.

Who is that young perſon ſitting behind her, and tolerably pretty? ſhe is her ſiſter, ſetting up for marriage; fond of the gentlemen of the long robe, but, in the mean time, keeping company with thoſe of the army: whoever marries that girl, marries a woman.

But how come ſuch creatures to be admitted here, ſaid I? What can be done, replied he; were all women to undergo an examination, and the virtuous only to be admitted, the maſter of the houſe might ſoon ſhut up ſhop.

Sir, ſaid I to him, who are all theſe men, ſome ſtanding and ſome ſitting, moſt of them in black? they, anſwered he, are lawyers: a large pack of them, replied I, ſure you muſt be very fond of going to law here, to employ ſo many. We have, perhaps, fewer ſuits than other places like this; for we are, really, too poor to bribe judges and counſellors. Here it is no more than a title aſſumed to make one's ſelf a gentleman at once. Moſt of thoſe counſellors could not ſet you right in a point of law, if you would give them the whole world; and many of them, I believe, do not ſo much as know that there is a code, or that ſuch a man as Juſtinian ever exiſted. When a plebeian is for riſing above his origin, he takes degrees, and makes himſelf an honorary counſellor, which lifts him to a precedence, next to the nobility.

nobility. For this there is a ſet rate; an hundred crowns is the ſum: that is not ſo dear, ſaid I, there's no being a coxcomb much cheaper. I am only concerned for their incapacity, as they who lay out their money to buy the knowledge of their vocation, muſt be very great ignoramus's: they ignoramus's, replied he, why they know every thing! talk to them of politics, finances, government, adminiſtration, and then you'll ſee their abilities. Politics eſpecially is their maſter-piece; here they ſhine moſt, and diſplay their ignorance with the greateſt fluency.

LETTER XXXV.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe *at* Pekin.

London.

AT Paris there are more theatres and plays than at London, but London has the moſt ſcenes and actors.

In other European countries the vices are repreſented at large, here in detail: the human heart is as it were taken to pieces.

The play wrights repreſent nature in all its ſhapes, even the moſt deformed and ſhocking.

The practices of priſons, the horrors of gaols, the brutiſh talk of beer-houſes, the ribaldry of brothels, make a part of the Engliſh exhibitions.

The characters of any of their plays are highwaymen, beggars, vagrants, publicans and the like.

The reaſon here given for this is, that the ſtage is the mirror of human life; but is it therefore to be ſoiled? a ſick perſon on his cloſe-ſtool, a leper opening his ulcers, a ſpewing ſot, a proſtitute ſhewing indecent poſtures, are likewiſe pictures of human life: but are they therefore to be made a ſight of?

Civil ſociety has its ſinks, or, if I may be allowed the expreſſion, its excrements, which when ſtirred, emit very noiſome effluvia.

Beſides,

Beſides, theſe characters are of no manner of uſe to the moral world; they, who are repreſented in them, being ſeldom or never at theſe repreſentations; and if they were, theſe pictures would make no manner of impreſſion on them. The populace are hardened in profligacy beyond amendment; their life is a round of labour, ſottiſhneſs and brutality.

But it having been thought that there would be too great a ſameneſs, or perhaps that the ſtage would be too trivial, if only cheats and footmen were exhibited, heroes and kings have been intermixed; ſo that the ſpectator, after the pleaſing view of a ſplendid palace, on a ſudden finds himſelf in a cobler's ſtall *. The king ſits on his throne, and the ſhoemaker on his ſtool. The former entertains the ſpectator with ſtate affairs, and the latter with the circumſtances of his ſhop. The hero is in love, the cobler is a ſot: one reſpectfully courts the queen, the other beats his wife. Nothing can be more contradictory than the tranſactions on this ſtage: the characters have no manner of correſpondence, or ſimilarity.

It is an obſervation of phyſicians, that the ſervants in mad houſes, by hearing unconnected talk, rants and nonſenſe, at the long run, contract a diſorder of mind. I cannot tell thee whether thoſe who haunt Covent Garden and Drury-lane turn mad; but, take my word for it, theſe two theatres are little adapted to make them wiſe

LETTER XXXVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *at* Pekin.

London.

THE Engliſh ſtage, beſides being low and trivial is even filthy and obſcene. Some days ago I was at the comedy, called the *Old Bachelor*; but I ſoon

* Moſt of the ſerious pieces in England are intermixed with farces.

ſoon wiſhed myſelf out of a theatre, ſo void of all decency and modeſty; and I actually made ſome endeavours to get out, but the crowd was too great; for this piece always draws a full houſe.

At firſt I was ſtrangely embarraſſed for the young ladies, but I ſoon perceived that I might ſave myſelf that uneaſineſs. Surely modeſty muſt have very much degenerated among the ſex in Britain; for ſome fragments, which may ſerve as a hiſtory of the Engliſh ſtage, inform us, that women, whenever they went to the play uſed to be maſked; and thus it was incognito that they heard the ribaldry uttered there; but now they have laid aſide the maſk, and can hear bawdy barefaced and without a bluſh, I cannot ſay, without a ſmile.

This is certain, that in no bawdy-houſe, or guard-room, can more filthy obſcenity be talked, or more ſcandalous words ſpoken, than were that night openly pronounced on this ſtage. Farther, the indecency of that comedy is not confined to words; it is even carried to the repreſentation, to the act of debauchery; the crime is almoſt conſummated on the ſtage before the ſpectator, who thus is made to ſtand pimp.

There is no thinking well of a nation which allows of ſuch ſhocking indecencies on its ſtage.

No maturity of age is required to judge of this depravity of taſte. Reaſon in its early dawn perceives its enormity.

After the play, I went to a lady's houſe, who had invited me, and I found ſeveral perſons of both ſexes likewiſe come from the theatre, and who were to ſup there. Among the company was a lady with her daughter, aged about ſeven, and whom ſhe had carried that night to the play for the firſt time. After the uſual compliments, all ſeated themſelves till ſupper ſhould be ſerved up; and naturally the play or the actors would have been the topic of diſcourſe, but the little girl thus beſpoke her mother.

Mamma, why are there playhouſes and plays at London? My dear, anſwered the mother, it is that people

people may be good, by thus ſeeing the uglineſs and miſchief of vice: ſo, ſaid the child, that is a charming contrivance; then, mamma, ſuch little girls as I, by often going to the play muſt be very good; ſo, my dear mamma, carry me there very often, for I would alſo be very good; yet, continued ſhe, I have heard ſome words which muſt be very bad; for little Daiſy Smith, who goes to ſchool with me, was lately puniſhed for having ſpoken them, as, *ſon of a bitch, ſon of a whore, ſon of* ——— oh! fye, my dear, ſaid the mother, putting on a ſerious countenance, let me hear no ſuch bad words: but, ſaid the child, haſtily interrupting her, ſince theſe words are bad, mamma, why are they ſpoke on the ſtage, if it is deſigned to make people good?

This anſwer of a child, only in her ſeventh year, is a general cenſure of the Engliſh ſtage.

LETTER XXXVII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

ENGLAND, beſides being rich and fertile, has a very extenſive commerce; its ſhips are ſeen on all parts of the ocean; its navy makes it reſpected by all the univerſe. Nothing can be better modelled than its conſtitution. Here the citizen is free, and no man a ſlave. The nation is governed by laws of its own making, and its affairs are conducted by its repreſentatives. Every private perſon here is a kind of king, and accountable for his actions only to himſelf: yet is there not on earth a more unhappy people, for it is the moſt melancholy. An incurable uneaſineſs has ſeized the nation, ſo that in England, inſtead of living, they only languiſh. Amidſt wealth and plenty they have no enjoyment. All the amuſements, both public and private have a heavy caſt: there is no ſprightlineſs in the diverſions, every thing, even mirth

mirth itſelf, is ſerious: all things wear a gloomy appearance: a kind of ſadneſs prevails even among their pleaſures and entertainments. Gravity has got the aſcendancy, and influences all the ſeveral claſſes of the nation. There are ſome Engliſh families who have not been known to laugh for ten generations.

The greater part of the Britons, unable to get the better of their vexations, hang or drown themſelves. A ſure happineſs indeed, whereby men are led to ſuch a deſperate act as ſuicide! I fancy it may be accounted for. Liberty is productive of a certain uneaſineſs to the mind, from which ſlavery exempts it. A nation under ſlavery has ſomething to think of, which is to break its chains. A free nation has nothing. Now when the imagination is left to itſelf, uneaſineſs will be working it.

But it will follow from thence, that liberty is an evil; and ſuch I account it, as men make a wrong uſe of every thing. The greater the advantages accruing to them from the political conſtitution, the more wantonly do they abuſe their happineſs. Such freedom is, indeed, the ſtate of perfection; but truly to enjoy it man himſelf muſt be perfect. There's not on the earth a more ſlaviſh government than the Turkiſh, yet none where its misfortune is leſs felt. Of all nations the French is the leaſt free, yet the moſt chearful.

Another cauſe of the atrabilarious humour particularly prevailing among this people, I take to be the kind of drinks uſed in England. The Engliſh, in general, are exceſſively addicted to ſtrong and ſpirituous liquors; and the fumes of theſe aſcending to the brain excite an artificial gaiety, which ſtraining the fibres, bring on them a relaxation, occaſioning a lowneſs of ſpirits. The climate, and other ſecondary cauſes, may likewiſe have a ſhare in this direful effect; for, as a little matter will make a people merry, ſo almoſt any thing will make them dull.

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LETTER XXXVIII.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi *at* London.

Avignon.

THERE is an inquiſition at Avignon, and for that very reaſon, there are alſo Jews; for theſe are two things which always go together: ſo that I was not at all ſurprized to meet with Jews; but to find dukes here, is what I little expected.

This title is a kind of honorary favour conferred by the Pope, and the dukes are created by a bull, even as a biſhop; money is the great mobile in both caſes, a ducal patent may be purchaſed without any regard to birth; for as a man may be a biſhop, though not noble, ſo he may be made a duke, without being ſo much as a gentlemen.

The court of Rome has been, time out of mind, accuſtomed to create; and having no longer the power of making kings, it creates dukes.

As to knights, the Pope alone makes more than all the ſovereigns of Europe put together. Indeed he is pleaſed to rate this title at ſo very moderate a price, that every footman may buy himſelf into that order. The holy father's factors ſell knight-patents at Rome by wholeſale, at a hundred ducats the hundred, it is the ſtated price: yet are there ſovereigns in Europe from whom they may be had ſtill cheaper, being given gratis.

Every thing in theſe wretched countries is corrupted; not only virtue, but even the diſtinguiſhing marks of it.

LETTER XXXIX.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-touna, *at* Pekin.

London.

HERE, as in France, the miniſters of ſtate often riſe from nothing One would think that in this particular, the government were totally deſpotic, and like thoſe of Aſia.

At Conſtantinople the ſultan may make a cuſtom-houſe officer grand vizir; at London the king may make a ſubaltern officer ſecretary of ſtate; with this difference, however, that it is not always in his power to remove him, his parliament will often declare againſt it: now in this caſe, the prince has a creative but not a conſervatory power, he may make, but not deſtroy.

In France, a woman makes a miniſter of ſtate, here ſomething leſs than a woman will ſuffice; he who has a ſkilful way of opening his mouth, is the man A member of parliament who is accurate in ſpelling his vowels, can diſtinctly articulate his words, give a cadence to his ſentences, prettily varying his ſounds, ſo as to pleaſe the ear, is in a fair way for the miniſtry. The abſolute monarchs in Europe have female favourites, to whom they refuſe nothing: and the miſtreſs of this republic, to which it grants every thing, is oratory.

I lately aſked an Engliſhman concerning the characteriſtical virtues of the preſent prime miniſter, who is ſaid to preſide over the affairs of this monarchy, with ſo much honour to himſelf, his ſovereign, and nation. He anſwered me, that he was a good relator, and expreſſed himſelf handſomely. "He is, "ſaid he, the fineſt ſpeaker in Europe; he ſays "whatever he will, and perſuades the audience to "whatever he intends. Would you, in a political "ſenſe, that it ſhould be broad day at midnight, or

"that

" that it ſhould be midnight at noon, only ſpeak the " word; it is indifferent to him, he will equally con- " vince you of both; conviction is his maſter piece; " he has ready in his imagination, a complete ſet of " oppoſite proofs."

The next day I went to the houſe of commons, to hear this powerful orator, and found indeed that, according to the European ſaying, he has a very glib tongue. He was that morning engaged in clearing up a point of political morality, relating to the war in Germany; and a very nice point it was. On his coming into the miniſtry, he had promiſed the people, that no troops at all ſhould be ſent thither, and of money but a very little: now that day the buſineſs of the houſe turned on ſending thither a great number of troops, and large ſupplies of money. It is amazing to think with what dexterity he brought the houſe to forget his former promiſe, and perſuaded it not to recollect the many fine ſpeeches he had made on that head. At the very preamble of his harangue I could perceive by the behaviour of the audience, that he would bring them to his lure, and conviction ſpread with every period of his ſpeech.

It muſt however be obſerved, concerning this houſe, that a great many of its members had been previouſly converted, before they came to hear this miniſter's edifying ſermons.

His ſpeeches are entirely geometrical; for talking he is the moſt ſkilful architect of the age. Sorcerers build palaces in the air, but this miniſter can carry the ſtructure of an argument up to the very clouds, and with all the parliament in it.

Thou mayeſt well think that this nervous ſpeaker has his opponents. All the ſtammerers in the houſe are uſually on the other ſide of the queſtion.

The ancients had a great miſtruſt of oratory as deluſive, they would not ſo much as ſee the orators; theſe were to deliver their ſpeeches in the dark. There there is a certain infatuating power in the attitude, countenance, voice, and expreſſion of public ſpeakers,

ſpeakers, which impoſing on the imagination eaſily captivates the mind.

When once the wiſeſt republic in the world allowed its orators to ſpeak in public from a raiſed place, made for that purpoſe, every thing went wrong with it. To make uſe of the very ſame ways which fallacy practices to ſeduce, is diſgracing truth.

LETTER XL.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

OF all the trades which pride and oſtentation has ſet up in this capital, the moſt ridiculous, in my way of thinking, is that whoſe buſineſs is to diſplay vanity, and furniſh decorations for the moſt mortifying circumſtance in the whole human life. The maſquerade of burials in England, though different in form from that of France, has the ſame principle.

In my walks about London, I read the following inſcription on a ſign; *funerals performed here in the beſt manner.*

England has undertakers for burials as for marriages; the throwing a carcaſe into a hole is here made a ſpectacle; and the pomp is greater or leſs according to the money given.

That this oſtentation may be the greater, it is generally exhibited by torch light. Inſtead of prieſts and monks, a train of domeſtics, in black, with blazing torches in their hand, march before the corps, which is placed in a fringed vehicle, followed by a number of coaches all covered with black cloth. In this lugubrious parade is the deceaſed conveyed to the place appointed for his rotting.

If any tears are ſhed on theſe occaſions, it is only for not having wherewith to be more ſhowy. Europe has not a nation more expenſive in burials than the Engliſh.

I was,

I was, the other day, at an Engliſh gentleman's ſeat, who, after ſhewing me the elegant manſion which he dwells in during his life, likewiſe gave me a ſight of that which is to hold him when dead; I mean the coffin in which his body is to reſt at the departure of his ſoul. This coffin here before you, ſaid he, is looked upon as a maſter-piece of workmanſhip. The artiſt, as he is a very clever fellow, has contrived to uſe three thouſand gilt nails on it, and diſpoſed them with admirable ſymmetry. Mind thoſe two gilt handles, which are made for letting down my body into the grave. Nicer work cannot be; but that is not all, added he, you muſt ſee how exactly it fits me. Here calling his ſervants, they undreſſed him, and he put himſelf in his ſhroud; ſee, ſays he, as he was lying along in it, whether any thing can fit better. My body will lie quite ſnug and cloſe in it, yet without being in the leaſt cramped.

I readily agreed that the proportions of his ſepulchral abode had been very exactly obſerved, and that the whole was a maſter-piece: but, after he had dreſſed himſelf again, I took the liberty to tell him, that it was carrying hoſpitality very far indeed, to provide ſuch a grand receptacle for the worms.

The coffin of every common citizen of London coſts as much as would be a portion for a poor country girl: how many marriages are thus abſorbed in burials, and what a numerous poſterity are ſecluded from life by the vain ceremonies of mortality.

This oſtentation, I am inclined to think, would be carried much farther, and coffins come to be of ſilver or gold, or at leaſt plated over with theſe metals; but robbers, not ſparing the living, would certainly make free with the dead. Many a body would lie without a coffin, on account of the richneſs of that into which it was firſt put. There is ſcarce making any exact calculation of the workmanſhip buried in the London church-yards, and which, at the very firſt, is loſt to the ſtate; but it muſt amount to an immenſe

menſe ſum: and had it been employed in uſeful productions, England would have now been one of the moſt powerful ſtates in the univerſe.

Theſe pompous funerals, in which the low claſſes ape the higher, affect the well being of families. Some want the neceſſaries of life, becauſe ſeveral of their forefathers are no longer living. Their ſubſtance has been buried in the ſame grave with them. In England the dead may be ſaid to deſtroy the living.

LETTER XLI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

YEſterday I went to Ranelagh: this is a public garden, in which is a vaſt circular ſaloon, terminating in a dome, where, amid a variety of muſick, men and women walk round a large column which ſupports the ſtructure.

The company on entering into this ſpacious ſaloon immediately turn, afterwards return another way; then turn again, till quite tired they throw themſelves on ſeats, contrived in little boxes round the central column.

This tireſome diverſion is not without its allurements, and I believe one of the moſt attractive is, that the men and women continually meet face to face.

Here are admirable foundations, all manifeſting a well-combined plan for the cloſe connection of the two ſexes: it is pity the founders overlooked morality.

London is ſo vaſt a place, that before Ranelagh, there was no ſuch thing as coming together; now meetings are eaſy and certain: this garden however is not accommodated for open proſtitution; here the men and women only ſettle the preliminaries of ſeduction.

The progreſſes of vice, here, are the more ſpeed-ing; this garden being ſuppoſed a place of pu-decency. All the rendezvouſes are looked on a-ful meetings; and languid and voluptuous airs introduced under the ſanction of decency. Now is a more ready way of corrupting a people th-bare-faced incontinency.

I ſhould firſt have mentioned another public pla-of a much longer ſtanding than Ranelagh, call-Vauxhall. Here the founder's deſign ſeems to h-been more comprehenſive; the very crime may b-conſummated among the gloomy walks without fe-of deteſtion. And, what is ſtill more, a compa-may ſpend the whole night in every kind of deb-chery.

I queſtion whether the opening of thirty public bawdy-houſes would have done more hurt to the morals of the Engliſh nation, than the two gardens of Vauxhall and Ranelagh.

LETTER XLII.

The Mandarin Ni-ou-ſan *to the Mandarin* Chi-pi-pi, *at* London.

Niſmes.

IT was our agreement to take notice only of ma-and not mind monuments; otherwiſe I ſhould enlarge on the ſuperb amphitheatre, the ſquare houſe, and the exquiſite baths, Roman works, and of two thouſand years ſtanding.

The Romans in their buildings ſeemed to have had an eye to poſterity; whereas the moderns work only for their own time: the ſtructures of the latter come to an end almoſt as ſoon as themſelves; but the la-bours of the former bid fair to laſt as long as the world itſelf.

I am loſt in admiration when I ſee men leaving traces of their actions many ages after they ceaſe. To be eternal in one's works, is, in ſome meaſure, to reſemble the Deity.

Yet

Yet however Niſmes may boaſt of ſeveral works of thoſe immortal men; not the leaſt part of their genius is to be ſeen here, the people being all for trades and manufactures. That divine ſpirit of the Romans, after having conquered the earth by its arms, and reached heaven by its works, has, after all, taken up with the bodies of mechanics: ſordid tools, ending with the pride which gave riſe to them. Who would imagine that a people ſo great ſhould ever become ſo mean?

LETTER XLIII.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

WHether the following be an irony, ridiculing the epidemical fondneſs for news-papers, ſo prevalent in England, or whether the Britons will really extend their curioſity to China, is more than I can ſay. However it was lately brought to me under cover, by a foot-meſſenger, called the penny-poſt.

" Mr. Chineſe,

" IT is by knowledge only that nations can enlarge their territories and augment their power; now, no people in the whole world comes up to us Engliſhmen for knowledge; the meaneſt artificer in London knows the daily occurrences of that immenſe city.

" Every morning comes out an hiſtorical journal of our community; not a cat is born, nor a dog dies but the public is informed of it. We know every particular of what daily paſſes at Paris, at Toulon, at Amſterdam, at Hamburgh, at Dantzic and Peterſburgh, and indeed in all other cities in the world worth knowing.

" Turkey and Perſia pay tribute to our curioſity; the tranſactions in Africa are communicated to us. We have a daily gazette of America, and the

" events of the Indies are regularly published in
" papers. But hitherto China has escaped our
" riosity: not that we have lost sight of that
" pire; there are many persons in this city who
" kept awake, by not having any news from Pe
" In order to remove this nocturnal restlessnes
" society of gentlemen having at heart the pu
" welfare, have agreed to set up a Chinese p
" under the title of *The Pekin Daily Advertiser*. F
" this end we have determined to settle a Ch
" correspondence: with a view of obtaining a
" account of what passes in that city. And in
" our scheme there are only two small difficulties
" cur: we know not a single soul at Pekin, nor
" derstand a single word of Chinese.

" To facilitate the execution of our plan, we
" plied to the professors of the Chinese langua
" Oxford; but those gentlemen are as much to
" in it as we ourselves. All they know is to w
" a receipt in very good English, every three m
" and receive their quarter's salary, paid them
" cultivating a language which they do not u
" stand. We therefore intreat you will be p
" to countenance and assist us in this plan.
" will be easy for you, being a native, to smooth
" those difficulties, which to us are insurmounta
" This paper, as one of the most interesting,
" have a considerable sale, and consequently
" in a great deal, and you shall come in for a
" sonable share. The state affairs, which are
" the object of this Chinese correspondence, mu
" chiefly such as these: how often the empe
" China sneezed the last month, how many p
" of snuff he takes, and how many pipes of to
" he smokes every day; likewise, a circumst
" account of his pipe with notes and historical
" marks; and, if possible, send us a draft of it, f
" engraving; be sure to be very exact on that ar
" cle, as the difference of the dimensions of the
" peror's pipe may open a vast field of reflections
" our profound politicians.

" Our

" Our correſpondents muſt be no leſs particular " in the diameter of the emperor's parafol, when he " goes to the pagod; likewiſe, its colour, and the " ſtuff it is made of; in the baſtinadoes inflicted by " mandarins during their adminiſtration; in the " marriages, births, burials, and other important " occurrences at Pekin.

" As to the advices being ſtale, no matter; " on our receiving the materials for *The Pekin* " *Daily Advertiſer*, we ſhall be at no loſs about " bringing them in; for, in our own papers, we " frequently have articles a year old, which are read " with great ſatisfaction as quite freſh."

LETTER XLIV.

The Same, to the Mandarin Kie-tou-na, *at* Pekin.

London.

HERE are great numbers of foreigners, who voluntarily fled from their own country, leaving their families, their ſubſtance, their relations, friends, even dignities, and every thing moſt dear and deſirable, and came hither for the take of the free exerciſe of a religion which they ſcarcely believed; for religious conviction conſiſts in making a man better, whereas theſe people ſeem to be grown worſe. In general, they give themſelves up to their paſſions more flagrantly than even they who deny a deity. They are notorious for ſenſuality, eagerneſs after lucre, and all the vices connected with voluptuouſneſs and avarice.

The greater part openly ſhew a total indifference to that religion, for which they have ſacrificed every thing. Once a week they attend the worſhip of their church, but with a manifeſt careleſſneſs; and, at all other times, think no more of this church than if there was no ſuch thing. This I call being a martyr to a church upon truſt.

I am ſure it is not worth while removing

out of one's country for the liberty of having ſome any religion.

LETTER XLV.

The Mandarin Cham-pi-pi, *to the ſame at* Pekin.

London.

THIS is the very native country of humour and caprice: a fondneſs for ſingularity is the univerſal paſſion here. Some Engliſhmen never go to plays, never appear in the public walks, becauſe it is the common cuſtom to frequent thoſe places. Others again will have nothing to ſay to women, purely to deviate from nature.

I have been ſhown a Britiſh gentleman, who, about a year ago, married the fineſt young lady in England, and has not yet bedded with her: the reaſon he gives for ſuch a behaviour is, that every married man lies with his wife.

Another has at a vaſt expence procured a horſe from Arabia, which he never rides: and could you gueſs wherefore? It is becauſe in England all who have fine horſes make a ſhow of them.

Here are people who keep home in fair weather, and never go out but when it rains. Some wear linen in winter, and velvet in ſummer. Several ſpend their whole life in travelling abroad, whilſt others, as it were, make their ſeat their priſon; ſome deſtroy themſelves of their fortunes, whilſt living, for the odd pleaſure of being voluntarily poor; others go into foreign countries on purpoſe to die there, for the ſatisfaction of their corpſe being brought home again: nay, ſome obſerve the moſt rigid ſobriety, and never ſo much as indulge themſelves in a chearfulneſs, purely in oppoſition to the national propenſity to drunkenneſs: but it is conjectured, that this ſingularity, together with that of the women, will not laſt long. In a word ſome go ſo far as to hang themſelves meerly out of humour.

All

All this is owing to the nature of the government, which allows every one to be master of his actions; that is, to please his fancy. Free nations have more pride than a servile people; and caprice is the offspring of excessive self-love.

LETTER XLVI.

The Same, to the Mandarin Kie-tou-na, *at* Pekin.

London.

DEATH, here, seems to be only the second cause of life. They ask advice whether they should kill themselves: just as, at Pekin, we consult our friends in common affairs. The counsellor applied to in this case, should have some esteem for the party, that he may counsel him fairly: and advice for suicide generally proceeds from a particular favour.

I have often heard a story on this head, which, though probably fictitious, gives a true idea of this nation; for if not founded on truth, it is, however, taken from the English temper.

A Briton of plain good sense, and accounted one of the best counsel in London, was applied to by a citizen, to know whether he should make away with himself, laying before him the many strong reasons he had for so doing. *I have lost my whole substance in trade*, said he, *I have no relation who can do any thing for me; nor do I expect any wind-fall: my wife, since my misfortunes has eloped, and her scandalous life is publickly known; my children, besides their profligacy, as they expect nothing from me, slight me: I am of no profession, nor do I know any thing that I can turn my hand to; so that to put an end to my misfortunes, I have some thoughts of dying: what do you advise me to?* "Oh! by all means live," answered the sensible man, "life affords remedies for "every thing; some unforeseen events may start "up. There are so many doors by which fortune "may come into the house of an unhappy person,

" that he is set again on his legs when he least e
" pects it. Take my advice, sir, and don't k
" yourself."

The citizen went away, and laid aside all thoughts of dying. The next day he imparted his consultation to a friend of his, who, not approving of it, expostulated on it with the counsellor, with whom he was acquainted. The latter, instead of disowning the charge, gave him this answer; " Your friend is no
" thing to me; I keep my good counsels for those
" who are recommended to me, or for whom I have
" a personal affection. Had he been one whom I
" esteemed, I should to be sure have advised him to
" have hanged himself; besides to deal frankly with
" you, I have for this long time owed him a grudge,
" and very glad was I of this opportunity of being
" revenged, by advising him to live."

The French, amidst all the pangs of despair, cannot think of making away with themselves; whereas in the English it kindles an additional rage, impelling them to rush on death. A French author says, that this hanging disease is owing to *a want of filtration in the nervous juice*; and he believes, that it is no more in the power of the Britons not to kill themselves, than of dogs not to run mad. If so, philosophy, morality and religion, cannot be of the least effect in arresting this cacoethes, the source of it lying deep in the habit of the body.

If this be the real case, the total extinction of the nation might be predicted, and a calculation made in how many centuries all the English have hanged and drowned themselves, nearly as a total eclipse is foretold a thousand years before. It is certain that in some months of the year the hanging is more frequent than in others; and so well known are these months, as to be the common epochas of romance writers.

This frenzy is not any delirium of the mind, it is a deliberate rage. The suicides are often known to make regular wills; the hanged and drowned lay before the public the reason of their procedure; for

here

here they plead reaſon and good ſenſe in the wildeſt extravagances, and the moſt flagrant abſurdities.

One is a ſon killing himſelf out of vexation that his rich father lives too long; another is a gameſter, who has loſt a ſum which he is not able to make good; this is a lover, who under his miſtreſs's inſupportable diſdain, puts an end to his life; that is a libertine, beggared by his exceſſes: in a word, all have ſome plea or other for blowing their brains out.

The Romans devoted themſelves to ſave the republic; whereas the Engliſh kill themſelves only on their own account, without any regard to the public good, or the happineſs of their country. The Roman frenzy might do ſome good, if the diminution of the members of a ſtate can be good; but that of the Britons is always a loſs to the ſtate, depriving it of members without any indemnification whatever.

When the laws of morality and religion have failed in reclaiming a reigning vice or folly, there is ſtill one way left, that of deriſion; for men make light of every thing but what expoſes them to ridicule. Had I any influence with the great men at the helm, I would propoſe a gibbet ſhould be erected in the Hay-market, or Covent-garden, with this inſcription.

For the PUBLIC CONVENIENCY.

All ſubjects of his majeſty king George are allowed to hang themſelves here till they are dead, dead, dead: with exception however of thoſe in whom ſtill remains ſome ſentiment of probity, honour and religion; our concern for them not allowing us to confound them with lunaticks, madmen, and wretches void of any good principle.

LETTER XLVII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Montpellier.

MONTPELLIER, where I at preſent am, ſwarms with phyſicians, and of courſe the burying vaults are not empty. The air however is healthy and pure, and this is the only advantage for the patients, who come hither to be buried, as ſoon after their arrival they give up the ghoſt. This, ſay the doctors of this celebrated faculty, is becauſe they have one foot in the grave before they are ſent.

I believe all the diſeaſes in the world are to be found in this city; and Montpellier may be accounted the univerſal warehouſe of human infirmities.

In the firſt apartment I took here, I found myſelf lodged with the gravel; accounting diſtempers catching, I left it the very next day, and hired another; but here I found myſelf with the gout. I removed to a third apartment, where I met with the ſtone. I changed a fourth time, but without much mending myſelf, the fiſtula being in my new dwelling; this frightened me away to another, where I found myſelf with a Gonorrhœa, which I ſoon left, but met with the Pox.

The diſtempers growing worſe and worſe, as I ſhifted lodgings, I e'en returned to my firſt; of all diſorders to which poor mankind are ſubject, preferring the gravel

The faculty of Montpellier is in great reputation; there is not a valetudinarian in Europe who does not come to conſult it: nor a patient who dares go out of the world without aſking its leave.

I had conceived that to be admitted into this learned body was a very difficult matter: whereas nothing is ſo eaſy, it is only pronouncing a few Latin words in public; ſo that it is purely a regard to my health

health which has kept me from making myself a physician.

Every foreigner of any medical curiosity, on coming here, makes it his first business to pay a visit to a celebrated Esculapius, who is accounted the greatest practitioner of his age. In conformity to this complaisant custom I waited on him. His house is a mere infirmary; the steps were crowded with dropsical people; the hall with the consumptive and asthmatic; in his ante-chamber were nephritic patients, and in his closet he was busy with lunatics.

Probably genius is not absolutely necessary to make a great physician, and one may be such without being a conjurer. However it be, never did I see so much dullness, or an appearance less answerable to the idea entertained of a man of learning. This famous Hippocrates, instead of expressing himself in any known idiom, speaks only the language of the dead; he said some words to me in his country jargon, which I did not understand. And these unintelligible words he accompanied with such grimaces and contortions as perfectly frightened me; so that, lest I might contract some chronical distemper, which I should have carried to my grave, I made my visit as short as possible.

LETTER XLVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kotou-na, *at* Pekin.

London.

HAVING mentioned a gibbet, it shall be the subject of this letter. I was lately present at an execution of fifteen malefactors.

This tragical scene was exhibited at a place called Tyburn, where condemned criminals are constantly dismissed into the other world every six weeks. Near the gallows are two spacious amphitheatres, for the reception of the nobility and gentry who may be inclined to be present at this entertainment; it costs no

no more than a common play; for half a crown a perſon may give himſelf the pleaſure of ſeeing thirty of his countrymen executed, which is but a penny a head. This ſpectacle has nothing diſmal in it. I had much rather ſee ten men hanged at Tyburn, than a tragedy at Drury-lane.

Theſe fifteen criminals, all in white caps and gloves, being come to the place of execution, a mandarin, who had waited for them, coldly read to them a few words out of a book which he brought in his pocket: but the poor creatures little heeded what he ſaid, and immediately after the executioner, driving away the carts on which they ſtood, left them hanging, not one ſhewing the leaſt concern at their end. Is this courage? is it fortitude or weakneſs? for my part, were I to give my opinion, I ſhould call it ſtupidity.

Some of theſe malefactors had devoured themſelves before they died, ſelling their bodies to ſurgeons, and feaſting for a day or two on the purchaſe money: others, at their death, leave their bodies to the worms, but theſe eat themſelves: this is carrying the contempt of exiſtence even beyond its period.

It is not only the hardened rude populace who are thus unmoved at the loſs of life: but even thoſe whom rank and education raiſe above the vulgar, are in the ſame way of thinking with regard to death. I may perhaps ſend you the funeral proceſſion of a lord of this kingdom hanged not long ſince. There is no great matter in it, but it may ſerve to give a knowledge of the ſeveral claſſes of the Britons. This puniſhment was inflicted on him for killing one of his domeſtics.

LETTER XLIX.

The Same, to the Mandarin Kie-tou-na, *at* Pekin.

London.

ON the extinction of the Roman republic, corruption having pervaded all claſſes of it, the arts of luxury grew out of all price. There is not a more

a more certain proof of the ſprings of government being out of order, than the giving large encouragements to talents which ſcarce deſerve any reward at all.

The moſt contemptible profeſſions are in England the beſt paid. A ſinger ſhall have no leſs than ſix thouſand ounces of ſilver for ſinging a few Italian ariettas. A player three thouſand ounces a year, for performing ſome buffoonries. I have been told it is nothing uncommon for a certain fidler to have forty ounces of ſilver, only for playing the ſpace of fifteen minutes. Now a general, with the arduous care of an army, and who is in continual danger for the ſafety of the ſtate, is nothing near ſo well rewarded as a raſcal of an eunuch, only for quivering ſome tunes twice a week on a ſtage.

A miniſter of God, who gets half a guinea for a ſermon, thinks himſelf well paid, whilſt ten guineas are not grudged for a ſonata. What diſcourages uſeful callings is that thoſe, which are only the conſequence of idleneſs, run away with extravagant rewards, whilſt the neceſſary can ſcarce earn a ſubſiſtence. Should a father of two ſons, make one a farmer and the other a muſician, the former ſhould be ſtarving whilſt the latter ſhall be rioting in affluence; yet the difference of their utility is palpable; the farmer's labour produces corn, whereas the exerciſe of the other produces only ſounds.

LETTER L.

The Mandarin Cham-pi-pi, *to the ſame at* Pekin.

London.

THERE was yeſterday a publick faſt in this kingdom: the Engliſh nation ſtarves itſelf once a year, for having put to death one of its kings. This king's name was Charles Iſt. he is accounted a martyr, yet, every body allows that he was nothing of a ſaint

faint in politics, having moſt bunglingly ſuffered his head to be cut off by one of his ſubjects.

An odd circumſtance in the anniverſary of this declaration is the way of giving notice of it to the reigning prince. There muſt be no ſhuffling here: theſe very words muſt be ſpoken to him the evening before: *ſir, the nation will faſt to-morrow, for having put one of your predeceſſors to death by the hands of the executioner.* For my part I, who ſee no great policy in this commemoration, think that people ſhould remove from their ſight, objects which tend to raiſe horror and indignation. I have taken the liberty of ſaying to ſeveral Engliſh, with whom I have been in company: methinks, gentlemen, this faſt ſhould be ſtruck out of your calendar. *Strike out this faſt!* anſwered they, *no, no, that's what we ſhall never do. We muſt ever keep up the remembrance of this woful day. It is the only faſt in the year we obſerve with any ſtrictneſs.*

Some Engliſh, however, there are, who ſincerely lament the cataſtrophe of that unhappy prince; but they muſt keep their lamentations to themſelves; for they would be as ſeverely handled as for drinking his grandſon's health.

LETTER LI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kiotou-na, *at* Pekin.

London.

THE wealth and eaſe of the Europeans depends not a little on the place of their birth. A Swiſs with ten thouſand pounds ſterling in his country, is really worth that ſum; whereas an Engliſhman, with a like capital, only enjoys five thouſand, paying half of his ſubſtance for being born under a free government. This perhaps it is which induces ſo many people in Europe to continue ſlaves.

There would be no end, were I to lay before you all the taxes and impoſts now in force here; they are

in

in number as the ſands of the ſea. The Britiſh nation is taxed from head to foot; not a part of their bodies but what pays a duty to the ſtate.

As for luxury, be it taxed; but the very climate itſelf is an article in the book of rates. The more air a houſe inhales, the more money the owner pays. Engliſh freedom cramps the very ſun beams. The ſubject, however free in his houſe, is not at liberty to admit into it what quantity of light he would; he ſees in it, only according to the light he purchaſes.

The duty on words, ludicrouſly propoſed in France, is ſettled here literally. The public ſpeakers or gazetteers are taxed; they pay three halfpence to the government for every diſcourſe with which they daily amuſe the public. Apocryphal news, vapid and dull reflections on politics, even falſities and lies are taxed: this is extracting the very quinteſſence of impoſts, and leaving the people only eyes to deplore the felicity of being free.

LETTER LII.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi, *at London.*

Montpellier.

HERE are two religions, that of the Catholics who believe in the pope, and that of the Chriſtians who utterly deny his authority: the former affirm, that God every day comes down on earth; and the latter ſay that he never ſtirs out of heaven. Thoſe maintain that he becomes fleſh and bones; theſe that he ever remains a ſpirit. One aſſert his body to be in a wafer; the others ſay that his preſence fills the univerſe. Which is to be believed? knowing your rational way of thinking in divine matters, I dare ſay you would not long heſitate on the choice of theſe two religions.

I preferably keep company with thoſe who hold the

the Supreme Being to be every where, and that he has not appointed any place on earth for his particular reſidence. I conform pretty well to their genius, and their reaſonings, even on the ſmalleſt matters, appears to me more conſiſtent than thoſe of their adverſaries, who hold with image worſhip. The cauſe of this may be, that, not having ſo many ceremonies in their religion, they are leſs ſuperſtitious; and being thus exempt from that mental weakneſs which debaſes the ſoul, they muſt naturally have more virtues, and conſequently fewer vices.

Whether the belief of Proteſtants has any influence on their ſucceſs in life, I ſhall not determine; but certain it is, that at Montpellier they are much the wealthier party of the two: indeed this is little more than natural.

They againſt whom every gate of preferment is ſhut, are thereby excited to more care and activity in putting themſelves in the way of fortune. Induſtry when without any other help, ever ſhews itſelf active and inventive.

Riches laſt in proteſtant families, as having no outlets; whereas among the Roman Catholics there are a thouſand ways open to them. In that ſect the ſword and the law cramp all trades; whereas the proteſtants being generally brought up in their fathers profeſſion, ſo far from quitting it, they make it their chief ſtudy to improve it. On the preſent footing of things, I dare foretell, that in two centuries, induſtry and riches will be all on one ſide, and the maſs and indigence on the other.

This is a ſituation detrimental both to prince and people. It clogs the general induſtry, and deprives the ſtate of citizens, whoſe abilities might be employed to much more advantage.

I may perhaps have an opportunity of ſending thee a copy of a memorial on this head, inſcribed to the king. The author is a Proteſtant of this city, a man of very good ſenſe, and in it he ſpeaks in the name of thoſe of his ſect; but it is a chance whether ever it will

will come to the king's hands; religious blindneſs in France being ſuch, that the court debars from itſelf all the means of better information.

LETTER LIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE two theatres of Covent Garden and Drury Lane are each conducted by its manager, who levies the contributions on the public; and the ſurplus of the tax he puts in his own pocket.

The actors here, like manufacturers, are paid according to their work. The parts of emperors, kings, queens, tyrants, heroes, fops, footmen, are rated: one has ſo much a week to make the public laugh, and another to draw tears from it. No player is admitted into the theatrical council; like drudges, all they have to do is to perform their parts, and receive their wages.

In France, if the government be monarchical, the theatre is perfectly republican; whereas in England it is juſt the reverſe. Two petty tyrants having poſſeſſed themſelves of the dramatical ſtate, are become ſuch deſpotic monarchs, that no prince in Europe rules more abſolute. Each of them has above fourſcore natural ſubjects, and above two or three thouſand denizens; ſo that I have heard ſay, there are ſeveral ſtates in Italy not ſo well peopled. They underſtand their buſineſs too well, not to imitate ſovereigns; who, from a mutual jealouſy of each other's authority and power, are continually at war; and with this difference, that however political ſtates in a few years terminate their wars by congreſſes, the two theatres of Drury Lane and Covent Garden are never at peace. It is only for the want of troops, that theſe two directors do not take the field againſt each other. Could they employ their theatrical

theatrical ſoldiers otherwiſe than on the ſtage, we ſhould often hear of real tragedies; but if they want troops and cannon, they are continually piqueering and doing each other all the ill turns, which envy, jealouſy, and party ſpirit can ſuggeſt.

The capital point between theſe two mock powers, is to hinder the ſucceſs of any new piece in the other houſe. On Drury Lane's giving out a comedy or tragedy which has not yet appeared on the ſtage, immediately the Covent Garden junto ſet their wits to work, and prepare their engines to make it miſcarry; cenſures are paſt on it before the bills are put up; and on its firſt acting, a band of mercenaries is detached thither to hiſs it from the beginning to the end.

All governments have ever had their ſpies; and thoſe two potentates accordingly retain ſome of this claſs; ſo that if one of the theatres has a new ballad, a new ſcene, or an unknown pantomime in agitation, the other is immediately adviſed of it by its emiſſaries, who farther give them a ſketch of the projected novelties. Another artifice of theirs is, to buy away from each other the celebrated actors, or any buffoon, who is a particular favourite of the public.

There are ſome things, which, however minute, muſt be known, to let one into the temper of a nation. My kind baronet has given me an abridgment of the chronological hiſtory of theſe dramatical kings during the preſent century.

Chronological branch of the laſt race of the monarchs of the Engliſh theatre.

"An actor, of the name of Booth, ſucceeded the "firſt race of the ancient theatrical kings. This ro- "gality he purchaſed; and by his money raiſed him- "ſelf to that dignity; for then, as at preſent, there "was no being ſovereign on the ſtage but by pa- "tent.

"This

"This royal player did not wear the theatrical "crown alone; there were then four other kings in "his gang: ſo that in thoſe times the dramatic mo- "narchy of England was a kind of confederacy of "ſovereigns. Booth had three aſſociates, who had "attained to the crown the ſame way as he, and "ſhared the profits with him; but this monarch, "either by the gout or another infamous diſtemper, "not unknown to kings, eſpecially theatrical kings, "being rendered unequal to the weight of buſineſs, "he turned his thought to abdicate the crown, or "rather ſell it. Accordingly he entered into a trea- "ty with one Highmore, who had turned player "on account of a wager; and this adventurer paid "ſeven thouſand guineas for two-thirds of the the- "atrical ſovereignty. He imagined, that by thus "getting into his hands the greateſt part of the ſcep- "tre, his revenue would not only be larger, but "that the ſuperiority of his prerogative would put "an end to the cabals and altercations unavoidable "among a multiplicity of equal ſovereigns.

"Highmore's reign was far from being happy, his "ſubjects revolting againſt him, as incapable of the "crown. The firſt charge was, that he had been "an honorary player; and the ſecond, that he was "born a gentleman: nothing being a greater obſta- "cle to the attainment of this crown than creditable "parentage.

"The inſurgents were headed by one Cibber, alſo "a player, who indeed had firſt blown the flame of "diſcord. This incendiary was of a reſtleſs, turbu- "lent temper, conſtitutionally wicked; doing miſ- "chief only for miſchief's ſake. The ſedition be- "came general; and the players, in juſtification of "their revolt, ſaid, that they were born in a free "country, and not to be made ſlaves of by any piece "of parchment in the world. They deſerted their "king; ſaying, they had a right to act what they "would, and wherever they pleaſed. They betook "themſelves to the little theatre in the Hay-market,

"where

" where they acted on their own account; sharing
" the profits among themselves: thus was the con-
" stitution of the English theatre changed to a com-
" mon wealth. The monarch of the theatre being
" destitute of subjects, his power for some time lay
" under an eclipse.

" On considering the origin of this crown, it ap-
" pears surprising that it should ever meet with a
" purchaser. The histrionic tribe were under no en-
" gagements, or obligatory allegiance to their so-
" vereign; they might go from one company to a-
" nother, or act on their own bottoms, as they do
" now; so that the sovereignty at that time lay in
" the patent.

" Highmore, however, had one favourable cir-
" cumstance on his side; he had been invested with
" his dominions by virtue of an express commission
" from St. James's; the consequence of which was,
" that if the dramatic nation could revolt with im-
" punity, king George was no longer lord Para-
" mount. In support of the privileges of the
" crown and his own, he arrested one of his sub-
" jects, a Hay-market-actor, and the affair was even
" brought to Westminster-hall, where his dramatic
" majesty was cast to all intents and purposes.

" Highmore, irritated at this indignity, resigned
" the crown. After this unfortunate prince, Charles
" Fleetwood, the first of the name, took in hand the
" reins of the theatrical government. From the vi-
" cissitudes he had undergone in his youth, it was
" expected that he would reign happily: for it seems
" necessary to princes to have known adversity. On
" his accession to the throne, instead of trusting to a
" people who took no formal oath of allegiance to
" their sovereign, and thus imagined to have a right
" of offering their services elsewhere, when the af-
" fairs of the crown happened to be in a little disor-
" der; he appointed a lord high chancellor to draw
" up an instrument of convention for binding his peo-
" ple to obedience. This was the first compact ever
" known between players and their managers.

" This

"This prince made the above-named Theophilus Cibber his prime minister; but this man's genius and intrigues soon lost him his place. Charles having some where read that it was dangerous for a prince to have a minister wiser than himself, dismissed him; and conferred his office on one Macklin, a shallow man, quite unfit for great affairs, except in the happy talent of managing the finances well, which at present, is the principal part of ministers of state. However, the revenues of the theatrical crown, which at first seem to increase, fell so low, that Charles was obliged to quit his dominions, and fly to France, like James the IId. but with this difference, that the king of the theatre had a pension to live on, whereas the king of England subsisted intirely on alms.

"Charles, when on the throne, had, sovereign-like, mortgaged his dominions, and alienated the crown revenues; yet, even in this condition, several competitors put in for it.

"After all, the kingdoms of the two theatres are at present come in parcels, under the conduct of three directors, who manage them on their own account: their annual revenues are estimated at eighty thousand pounds sterling, out of which the expenditures are defrayed. Germany has a great many sovereign states which yield nothing like that sum."

LETTER LIV.

The same to the Mandarin Kie-tou-na, *at Pekin.*

London.

MOST arts and trades are carried on in England on a man's bare word: it is only saying that one is of such a profession, and at London he may openly practise it. Here are particularly a great number of most ingenious foreigners, teaching what they don't know, which of all the sciences in the world must be the most difficult.

Some

Some make themſelves profeſſors of mathema[tics], algebra, and natural philoſophy; others ſtile the[m]ſelves phyſicians; others ſurgeons; as to quacks, [and] the dealers in ſpecifics, them I omit, as warran[ted] by effrontery to ſet up for ſkill and erudition: other[s] again give themſelves out to be dancing, fencing, and riding-maſters; thoſe who have not any ſhare of theſe talents, and are likewiſe deficient in gen[ius], make themſelves French maſters; a very numerous claſs; for to be ſuch it is only taking the name.

I lately dined with an Engliſh lady, whom I ſom[e] times viſit: ſhe has been ten years under ſuch tea[ch]ers, and is reckoned to be acquainted with all the re[-] finements of that language. The ſoup being brou[ght] to table, I aſked her to give me leave to help her; ſh[e] anſwered *s'il vous plait monſieur*. Soon after I propo[-]ed to her to eat ſome ſallad, ſhe ſaid, *de tout mo[n] cœur*. The converſation afterwards turning on an acquaintance of hers, I aſked whether ſhe viſited her often, and her anſwer was, *ily avoit un quart d'an qu' elle ne l'avoit vue, & qu' elle ne verroit peut etre pas d' un demi an*. Having in my laſt viſit recom[-] mended to her a book, tranſlated from the Chineſe, I begged to know whether ſhe had read it, ſhe told me that *elle l' avoit fait chercher chez tous les libraires de la ville, mais qu'il n'y avoit pas telle choſe*. After dinner ſhe aſked me to drink ſome coffee; I made her anſwer, that ſome times I drank a diſh or two; and on taking my leave, I begged that I might be allowed to continue my viſits; ſhe told me *qu' on pouvoit la voir à toute heure, mais que le plus ſur pour la trouver etoit de venir la matin a douze heures, &c.* &c. With other expreſſions foreign from the genius of the French language, as is eaſily perceived by thoſe who are but tolerably acquainted with that idiom.

In moſt Engliſh houſes one ſees a kind of domeſtic diſſonance. The hair-dreſſer is generally a native of Paris, the cook muſt be a Frenchman, and the governor is a Swiſs, taking upon him to teach the young lord ſciences of which he himſelf is ignorant.

In

In France Swiſſars ſtand at the gate, and at London they are in the parlour. There are ſome heavy nations, who through the coarſeneſs and rigidity of their organs, are fit only for thoſe occupations which require rather labour than genius; to ſuch the education of young people ſhould by no means be committed. The Swiſſers are deficient in that volatility, of which the French have a ſuperabundance; the nature of the former has too much of matter in it; among them good ſenſe extinguiſhes taſte and delicacy; accordingly they who have cloſely examined England, ſay, that ſince Swiſs governors have been in vogue there the youth are become dull, and heavy like their inſtructors.

I do not charge that nation with a want of genius; only it is not fit for the uſe made of it in England.

LETTER LV.

The Mandarin Ni-ou-ſan, *to the Mandarin* Champi-pi *at* London.

Montpellier.

THE eccleſiaſtics, the gentlemen of the ſword and the long robe, with others, hold an annual meeting in this city, under the title of the ſtates.

Theſe ſtates, which to be ſure were originally inſtituted to regulate the affairs of the province, continue ſitting three months; and the order of their proceedings is as follows.

The firſt month is ſpent in viſits and ſplendid entertainments, in the ſecond they enter on buſineſs, and in the third leave it unfiniſhed. Hereupon the ſtates break up, and the year enſuing they return to diſpatch the affairs of the province as before.

The preſidents in this aſſembly are mandarin biſhops, ſtiled highneſſes, tho' ſome of them are under four feet: on their breaſt they wear a golden croſs, as a ſign

a sign or figure of the ignominious death to which their Messiah subjected himself; it is likewise a symbol of charity and contempt of riches. And this accordingly is what, in this religion, distinguishes the ecclesiastics with an humble revenue of a hundred thousand livres a year, from those who have not yet attained to such christian mortification.

Thou mayest well think that an assembly directed by priests is not without processions. These first open with one very solemn, to which I had the pleasure of being a spectator.

It was my good fortune to stand next to a Languedocian, a smart and polite gentlemen, but withal a little satyrical, and he was so kind as to explain to me the different figures of this moving picture.

Sir, said I to him, may I beg the favour of you to tell me who is that large man, distinguished by a blue ribbon? That, answered he, is the marshal de Tallemond our governor: he has a mighty grave deportment, replied I; very true, returned he, but his parsimony exceeds his gravity; one would think the court had sent him hither on purpose to make us the more lament his two predecessors, who made money circulate among us, loving play, women, and feasting; whereas this man neither feasts, games, nor loves.

It is almost ever the case with the great men sent to govern us; they run into extremes; either putting us to great inconveniencies by their profuseness, or ruining us by their economy. The former contract debts, and the latter lay us under a necessity of doing the like.

Who is that other, replied I, is your primate of any religion? I ask this question, having heard that all the bishops of Languedoc were damned; if so, you must allow it is not worth while believing in God to go to the devil. Oh! take my word for it, answered the Languedocian abruptly, he is no heretic in ambition. In that respect he works out his salvation with indefatigable zeal: he is of the religion of the

gran

great ones; closely attends the king and dauphin: besides, he is zealously affected to the third person of the Versailles trinity, of whom he wears the collar: you see, added he, that he is a good catholic; for he believes in the Father, the Son, and the Holy Ghost, and the Lord has blessed him accordingly. He stands fair for the ecclesiastical paradise of France; and, I believe, that is his only aim; for, under the rose, our primate is like Cæsar, who, when in Gaul, minded nothing but Gaul.

Who are these others walking two by two, dressed like the primate, who, however they may believe in the Father and the Son, it seems are not yet raised to the worship of the Holy Ghost. They are bishops; for instance, pointing towards them, there's my lord of Beziers; here's my lord of Uses; that is my lord of Alais; this is my lord of Mirepoix: a great many cities indeed, sir, to walk in this procession: it is a sort of map.

Do you know, added I, who are those in a different garb from the others? They are barons——and what have these barons to do in the assembly of the states? Why faith nothing at all, said he, accordingly nothing do they do there; they sit in that assembly only to increase its numbers: barons there will always be among the states of Languedoc, though their absence would be rather better than their company.

And pray, what are these set of men who walk with all the stateliness of the others? These are the syndics of the province: syndics, replied I, what is that? They are so called from the variety of business which comes under their cognizance; the welfare of Languedoc depends on their abilities: to be sure then, said I, they must be men of wonderful parts: their parts are indeed wonderful, for some of them are not able to govern their own house, and yet are thought qualified to manage the province.

Oh! by all means, tell me who is this little fat chub, passing by us? Chub do you call him, answered

ed my interpreter, ſmiling; he is no leſs a perſon than the deputy mayor of the city: he ſeems very conceited, ſaid I; ſo much the worſe, ſaid he; nobody has leſs reaſon to be ſo, for his genius would not weigh down a ſtraw; yet, though univerſally known to want capacity, he has made his way in the world; it is not long ſince he was clerk to a commiſſary for apprehending thieves, and now he figures with the nobility. From being intitled to be preſent at the gibbet, he has now a ſeat in the conferences.

But do I not ſee, ſaid I, among the great men of this province, ſome who look as if juſt come from the plough, downright farmers; what do thoſe folks do there? They are villagers, anſwered he, who have warrants to come every year, and walk about our ſtreets in company with biſhops; this great honour they bought of the king by an advance of money. They are inveſted with what is here termed municipal employments, but are looked on only as the lackies of the ſtates; though this is wronging them, for lackies are of ſome uſe in an aſſembly, whereas theſe are mere cyphers.

One word more, ſir, and I have done, whither is this motley proceſſion going? they are going to one of our churches, called Notre Dame, to beg the illumination and aſſiſtance of the Holy Ghoſt for the due conduct of the buſineſs of the provinces: how ſo, replied I, I have heard that they never do any buſineſs: that's nothing, replied he, ſtill they pray; beſides, they had already been at the charge of coming to Montpellier, and the members of the ſtates being here, and the Holy Ghoſt in that church, the invoking it is a matter of neither trouble nor expence. Here my Languedocian gave me a nod and went away.

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LETTER LVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Think I have mentioned to you the fondneſs of this people for politics. It cannot indeed be otherwiſe in a country with ſo many public profeſſors of this ſcience.

Theſe profeſſors are, *the Daily Advertiſer, Public Advertiſer, London Gazetteer, Public Ledger, St. James's Chronicle, London Chronicle, London Gazette, Baldwin's Journal, Owen's Weekly Chronicle, Craftſman, Britiſh Spy, Weſtminſter Journal, Old Britiſh Spy, Royal Weſtminſter Journal, or Old Britiſh Spy, London Spy, Weekly Journal*; without reckoning thoſe of a lower claſs, who in the evening, retail the political news which happened in the morning; for there's not an hour in the day, in which London affords not ſome event worthy of being tranſmitted to poſterity, were it only the death of a dog, or the birth of a child.

In other European ſtates politics are limited, but here have their free range, and comprehend every thing; every action ſocial life comes within their verge.

The profeſſors of this ſcience indeed do not invent all that they inſert in their daily paper; they have their aſſiſtants, who eaſe them of the labour of thinking. Their buſineſs is to diſpoſe and connect the materials which are ſent them ready for publiſhing; ſo that properly ſpeaking they are no more than the editors of others reflections.

They have alſo writers of fictitious letters, which ſerve to fill up the paper in a ſcarcity of news: their political diſcourſes generally conſiſt of four folio pages; whether they have any thing to ſay or no, ſtill the four pages muſt be filled up from the beginning to the end; their lectures are by no means to be ſhortened. Any dearth of politics they ſupply with

diſcourſes on other ſubjects; and, to extend theſe to their proper length, in the room of ſenſe they only multiply words.

Births, marriages, and burials are, indeed, an inexhauſtible fund to them. They kill the living with news relating only to the dead.

Thou wilt readily imagine that fame is not the motive for which theſe commentators take up the pen; it is their own intereſt which makes them buſy themſelves about the intereſts of princes. Indeed they don't exact; or rather, they ſell their lectures at a very reaſonable rate. The reader may tire himſelf from year to year, for ſo ſmall a ſum as two pence halfpenny a day; it is a ſtated price.

Beſides theſe retailers in politics, there are magazine writers, a claſs above the former. Theſe mingle civil concerns, morality and buffoonery, with the intereſts of princes; they put together a collection of old ſtale things printed long ago, and commonly known; and of theſe, every month, they favour the public with a new edition.

LETTER LVII.

The Same to the Mandarin Cotao-yu-ſe, *at* Pekin.

London.

GEORGE the third's marriage is juſt made public; his bride is to be Charlotte of Mecklenburg Strelitz, a princeſs of many excellent qualities, beſides her wit and genius: ſhe is a branch of a German houſe, iſſued from thoſe kings who ſubdued the world; ſhe is but ſeventeen years of age, and the king twenty-four.

Though this couple be three or four hundred leagues from each other, they have already, by the means of painters, ſeen and converſed with each other, and made their declarations of love: for this ſame painting is of great uſe to Chriſtian princes, as thus they know their ſpouſes long before they ſee them.

Great

Great preparations are making for the marriage, the whole kingdom is in motion. Manufacturers, artifans, and tradefmen have all their hands full: the men have befpoke rich fuits of cloaths, and the women very coftly ornaments. One would think that every body was preparing their own wedding, and that the kingdom itfelf was on the point of marriage.

Whether the king will have any children I know not, but, certain it is that the circulation arifing from his marriage will be the caufe of many births; for, after all, generation depends not a little on the ftirring of money. This progeny may be termed the children by the crown's fecond venter. It is a pity the kings of Europe don't marry oftener, their countries would be much better peopled.

LETTER LVIII.

The Same, to the Mandarin Cotao-yu-fe, *at* Pekin.

London.

TO fet off a woman's face, and fit it to appear in company, is a long winded bufinefs in France, whereas in England it is done in a trice. This care which in other places, is the greateft of all, is none at all here.

An Engliſh lady at her rifing leaves her face as it is, and wears it all day as fhe found it in the morning. She neglects not to feat herfelf before her glafs, and adjuft the other parts of her drefs; but as to her face fhe might do without a toilet; if fhe puts a finger to it, it is only to rumple its appurtenances, and give it that fomething of an air of negligence which heightens the diforder of her features, and, here, is the utmoft refinement of beauty.

They who are acquainted with the different ways women take to pleafe men, fay that a face thus left to itfelf, without any foreign adjuftments is moft apt to make lively impreffions. This I fhall not venture to decide; for to know whether a ſtudied paleneſs, an affected diforder, a premeditated negligence

conſtitute beauty, requires a profound ſkill in the controverſy of graces.

Young and chitty faces are not current here. The beauty of women muſt have ſomething of a ſtaid appearance: the Britiſh laſſes, to pleaſe, muſt make themſelves like their grandmothers.

The French young women are too forward with their charms, hurrying to meet every faſhion; whereas Engliſh beauty recurs to the modes of former times. The women who dreſs their heads now as in queen Anne's time are admired.

And even this beauty is ſtill too modern. They whoſe head-dreſſes are all over rumples, as in Charles IId. time, are pretty; but thoſe Britiſh ladies who imitate the mode under Henry VIIIth. are beautiful, and thus in a gradation of beauty up to the age of William the conqueror.

LETTER LIX.

The Mandarin Ni-ou-fan *to the Mandarin* Cham-pi-pi, *at* London.

Montpellier.

I Told you in my laſt, that the aſſembly of the ſtates of Languedoc never put the finiſhing hand to my buſineſs; but one thing is always concluded, the levy of the free gift. This is an extraordinary ſum paid to the prince as freely as poſſible, for a gift made againſt one's will; amidſt a general diſtreſs every one diſtrains himſelf, and the ſum is raiſed.

Among theſe ſtates there is indeed an attorney-general; or to uſe the current expreſſion a tool of the court, who leaves no ſtone unturned to procure it money; and all this he does without any ambition or premeditated deſign of increaſing his own fortune. No other fees or rewards does he require, than to be great almoner of France; perhaps ſhould the war laſt, and the want of money increaſe, he will have more exalted inclinations, and may aim at a cardinal's hat.

But

But he is not the only tool, rather the aſſembly of the ſtates ſwarms with tools, ſo that one would think moſt of them are paid to ruin the province; no other effect can be expected from ſuch a cauſe. All the members of this aſſembly are the king's men; the ranks and poſts and every one in it depend on the monarch.

A biſhop is ſure to oppoſe the repreſentations of a deputy of the commons, who proves the people to be under a moral impoſſibility of furniſhing the ſum required; this would effectually hinder him from ever being made an archbiſhop, and every one muſt look to himſelf.

The ſyndics, eſpecially, would be undone for ever, ſhould they oppoſe the levy of the ſums which the people are not in a condition to pay; as thereby proving the province to be under an inability; and the purpoſe of their being ſyndics, is only to ſee that it ſhall always be able. How great the diſtreſs of this province, once, as I have been aſſured the moſt flouriſhing in all France! Imagine a country ravaged by a ſavage enemy, or ſcarce freed from the havock of peſtilence and famine: as it is continually drained of its caſh; all the branches both of government and private welfare droop; and if under ſuch a load of taxes and impoſts it does in any meaſure hold up its head a little; for this, it is beholden to the natural fertility of its ſoil, and the bounty of its climate.

LETTER LX.

The Mandarin Cham-pi-pi *to the Mandarin* Cotaoyu-ſe *at* Pekin.

London.

I Continually meet with riddles here. The Engliſh republic is governed by repreſentatives who are entruſted with the nation's concerns; conſequently too great a regard cannot be had to the knowledge, virtue, and abilities of perſons choſen to ſo important

tant a truſt: it requires ſouls of a fine and elevated turn; men above the common weakneſſes of nature; this ſhould be ſo, and it is quite otherwiſe.

The elections for members of parliament, or the repreſentatives, are a ſort of public markets, where the intereſts of the commonwealth are ſold to the beſt bidder.

Virtue and merit are of no account in theſe elections. The repreſentative is not choſen, he purchaſes his ſeat; the people begin with corrupting him, whom they chuſe to be incorruptible.

Theſe elections open with drunkenneſs, and are carried on by avarice and venality. He who furniſhes to the people the greateſt variety of ſenſual gratifications, is choſen into the legiſlature. A hundred butts of ſtrong beer qualify a perſon better for a ſenator and guardian of liberty and property than fifty; and a thouſand guineas than a hundred.

The election of a member may be tranſacted without any great trouble to himſelf, it is his butler's buſineſs; and if he takes care to ply the majority of voters with good liquor, his maſter need not fear a ſeat in parliament.

How can it be imagined that men, who make uſe of ſuch mean practices in their elections, are poſſeſſed of the endowments neceſſary for ſuch a ſtation, or are actuated by patriotic views.

LETTER LXI.

The Same, to the Mandarin Kie-tou-na, *at* Pekin.

London.

THE fleet appointed to go and bring over the princeſs Charlotte of Mecklenburg, is to ſet ſail in a few days, with an admiral, ſeveral general officers, noblemen, and four of the fineſt women in the kingdom to keep the princeſs company; together with a huſband, who is to marry her, and make her a queen, even before ſhe has ſeen the king. It is a kind of political *bulla* uſed in Europe, in which, conſummation

ſummation excepted, all the matrimonial functions are performed.

This vicarious huſband is ever a mandarin of the firſt rank, and by this odd cuſtom a princeſs has two huſbands without being ſo much as married. The conſequence of this is, that a chriſtian king marries only widows; and all the princeſſes, at their eſpouſals, marry a ſecond time.

Theſe cuſtoms the Aſiatic ſovereigns would never be reconciled to; they are too jealous; they would not marry a woman already married, though it had been only to an image.

LETTER LXII.

The ſame to the Mandarin Cotao yu-ſe, *at* Pekin.

London.

THE Engliſh theatre has a greater variety than the French; the latter repreſents only men, whereas the former brings hell upon the ſtage. I lately ſaw a very grand ſcene of a meeting of witches; the whole pandemonium was ſet forth with a great deal of wit and fancy. Moſt of the Britiſh poets are ſo particularly acquainted with the ways and manners of wizards and magicians, that one would think they muſt have been very converſant with the infernal tribe.

Beſides the magical actors, ghoſts are likewiſe a favourite exhibition, and generally give great ſatisfaction. Indeed there is no great difficulty in their parts; a bloody ſhirt and a maſk are the chief ingredients. Sometimes theſe ghoſts ſpeak, but this is not the moſt diverting part on the Engliſh ſtage.

Another kind of actors, utterly unknown in the French drama, are executioners: but in England, that theatre muſt be very deficient, which has not two or three, excluſive of their under-ſtrappers.

Next to the executioners are the hiſtrionic murderers, who, like others, have wages to ſhed blood. For fifteen ſhillings a week, the managers of a thea-

tre kill as many kings and emperors as they please. And these murders are so very frequent, that the pay is said not to be above two-pence for every crowned head. In China a bird could not be killed at that rate.

I omit the arch-devils, and other personages of Lucifer's court, who are regularly paid to make the audience laugh. Their wages are not worth mentioning; for both at Covent-garden and Drury-lane, hell acts for little or nothing.

LETTER LXIII.

The Mandarin Ni-ou-fan *to the Mandarin* Cham-pi-pi *at* London.

Montpellier.

THE people here are active, laborious, vigilant, industrious, fond of trade, and consequently thirsting after wealth; but the question is, whether they do not cross their own views, and by their eagerness to have, lose the means of acquiring.

They neglect the œconomical commerce for that of luxury: at first sight, indeed, this country does not appear so well situated for it as others in Europe, which make a figure in trade; but on a closer examination of things, the inhabitants appear to be in fault, and not nature which seems rather to have invited them to commerce.

This city stands almost at the sea side, yet do not the people avail themselves of so favourable a proximity. Maguelone, formerly a harbour, is now choked up, and nothing has been done for remedying so detrimental a change. The Mediterranean might, by a canal, be brought up to the gates of Montpellier, and this canal is not so much as yet taken in hand.

If the parching heat of its climate makes it less fertile than some more northern parts of France, this sterility, so far from being an objection to the œconomical commerce, is rather an incitement for the

the cultivation of it; and what first put Marseilles on this commerce was its wants.

Holland, by what I have heard, is a living instance that affluence may be introduced into a country naturally barren and destitute: though, of itself, it could not support its inhabitants, yet, is it the universal storehouse of Europe for corn.

The commerce of luxury has this disadvantage, that it enriches neither the people nor the city where it is carried on: the very cause of the public wealth's not encreasing, is the increase of cash; for the price of all necessaries of life always depends on the relative proportion of money.

The natural and luxurious wants are now four times dearer at Montpellier than fifty years ago. This is owing to the money trade having introduced three times more specie there than was in those times: consequently, with a vast deal of circulating cash, they are not richer than they were formerly.

Money is a fictitious wealth, and does not increase real riches; whereas by improving the oeconomical commerce, they had really been richer. A People furnishing others with necessaries, may keep what portion it pleases for home consumption.

I could say a great deal more on this head, but the proper limits of a letter will not allow me to discuss it in its full extent.

LETTER LXIV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE Paris coffee-houses are not so full of politics as those of London. In the former, the company only play at chess, or talk of love intrigues; whereas in the latter, the affairs of the kingdom, and of all Europe, are regulated, and measures dictated to the ministry: there are so many lower houses, of which the meanest person may be a member, paying four-

four-pence for a diſh of coffee; this is the doſe required for admittance. There are alſo ſome upper coffee-houſes; of theſe, the chief is White's chocolate houſe, where politicians, out of humour at loſing their money, relieve themſelves by exclaiming againſt the government.

The ordinary conferences of the lower houſes, open every morning with the news of the day: accordingly, the ſovereign of the ſhop takes in half a dozen or more news-papers, which proper officers, called *waiters*, diſtribute on the tables: every Engliſhman frequenting theſe houſes, will run on for four hours together, in regard to what he does not in the leaſt underſtand.

Formerly it was cuſtomary in the London coffee-houſes to lay wagers on ſtate affairs; but the intereſts of princes having ruined moſt of the politicians, that method has been ſuperſeded by diſcuſſion, though to the total change of the theory of debate: formerly he who had the moſt money was the moſt able politician; whereas now it is he who can talk the longeſt and loudeſt.

This laſt manner of argumentation on ſtate affairs, is taken from the houſe of commons at Weſtminſter; every thing here is a copy from the government.

As in this houſe, there is always ſome eloquent orator, who brings over to him great numbers of the aſſembly, and may be ſaid to determine the opinions of the members; ſo in every one of theſe places of reſort there is ſome glib talker, who never fails bringing the company into his ſentiments, and thus determines the coffee-houſe.

Not a day paſſes throughout the whole year in which theſe politicians do not either eſtabliſh a better ſyſtem of government, increaſe the navy, improve trade, or lay down means for paying off the national debt, and anſwering all the exigiencies of the ſtate without burthening the ſubject.

Didſt thou hear thoſe ſtate œconomiſts, thou wouldſt conclude them to be patterns of domeſtic thriftineſs

thriftineſs and conduct, whereas they are the very reverſe.

No extravagant gentleman is more negligent than moſt of thoſe ſchemers; and generally their private concerns are in a terrible ſituation. Their genius for public œconomy they leave in the coffee-houſe, where they ſettle the affairs of Europe; for within their own walls all their domeſtic œconomy put together is not worth two-pence.

The baronet has aſſured me that moſt of thoſe who formed projects, in his time for increaſing the public revenue, and ſaving the national expences, have died in confinement for debt; and he does not know where he himſelf ſhould have been, had he not left off coffee-houſe politics.

LETTER LXV.

The ſame to the Mandarin Kie-tou-na, *at* Pekin.

London.

HE who travels in England, beſides a map of the country, ſhould likewiſe have one of the inns on the road, otherwiſe he is like to fare but indifferently, and yet ſpend a great deal of money.

This was my caſe in a journey I lately took to Yorkſhire.

At the houſe where I lay the firſt night after leaving London, my landlord, on what grounds I know not, taking me to be of the court party, looked ſomething cold at me.

By a certain motion of his eyes to one of his boys, I perceived that he ordered him to ſhew me a common room, with a bed anſwerable to it.

It being late I deſired ſome ſupper; and a quarter of an hour after, a ſmall table was ſet before me, with a piece of cold roaſt beef, tough as whit-leather; yet one who came half an hour after me had a nice fat fowl.

I aſked the boy who brought me my liquor the reaſon of ſuch different treatment. Sir, anſwered he, that

that gentleman was in the *oppoſition*. Why, my good lad, ſaid I to him, I am alſo in the *oppoſition*; and, as a proof of it, I with both hands oppoſe your giving me at my return ſuch a ſorry ſupper as now.

The boy carried my words to his maſter, who immediately came with many excuſes for his not having at firſt taken me to be of his party, aſſuring me, that had he known me, I ſhould have been uſed like the other gentleman, and have had a fat fowl.

I made no more words, but at my ſecond lodging, I took care on my coming into the inn, to let the maſter of the houſe know that I was in the *oppoſition*; but for this declaration, which, as I conceived, ought to have ſecured me a good ſupper, I had a very bad one, only two mutton chops; whilſt a duck and turnips were brought to a ſtranger, who came in the ſame carriage with me.

Here I again complained to the waiter, but he told me he was in the *corruption*. Well, friend, anſwered I haſtily, ſo am I now, let me have ſomething to eat; for if I make no better ſupper, my ſtomach, for want of *corruption*, will ſtrangely be out of order to-morrow morning.

Out of regard to the party of which I declared myſelf, a fine plump duck with turnips was ſet before me within an hour after.

This was a warning to me, and on my return, at the inns which had fat fowls, I was in the *oppoſition*, and in thoſe that had ducks and turnips, I declared for the *corruption*. Yet, even with theſe precautions, a traveller is not ſure of his ends, by reaſon of the ſudden variations in politics; for an inn-keeper, who is one month in the *corruption*, ſhall very often be of the *oppoſition* in the next. But a ſocial clergyman of this country, who prefers a good ſupper to all the court and parliament cabals, put me on a way which he himſelf obſerves on a journey; he ſends a ſervant before hand to reconnoitre the country; that is to get intelligence of what party the landlord is, with whom he intends to lodge.

He told me, on this head, that he had ſometimes been obliged in the ſame journey to play the apoſtate

twenty

twenty times ſucceſſively, and to be in the *oppoſition* or *corruption*, according to the goodneſs of his landlord's wine, and as his roaſt beef looked.

LETTER LXVI.

The ſame to the Mandarin Cotao-yu-ſe, *at* Pekin.

London.

WHEN I was in France, I gave you ſome account of the clubs there. England likewiſe has clubs, but of a different kind, no woman being admitted here, which makes the utenſils of the aſſemblies of theſe two countries to be very different. In the former, fans, ribbons, and patch-boxes, are the principal ornaments; here, pipes and bottles.

The Paris clubs are graſted on gallantry, whilſt thoſe of London are founded on eating and drinking: hence it is that the latter are ſo very numerous; every Briton being able and willing to diſcharge thoſe two important points of Engliſh ſociability. Among the great number of clubs, which at preſent dignify this huge capital; thoſe [which do it moſt honour are;

The political club, the Malecontent club, the drunken club, the Talkative club, and *the Cuckolds club*. Every one of thoſe clubs has its regulations and inſtitutes; and candidates, to be admitted, muſt prove their qualifications.

The POLITICAL CLUB is very numerous, as founded for all the ſubjects in general, and not confined to any particular claſs. Every one, from the cobler to the higheſt peer, may be admitted; provided he can pay three-pence half-penny for a pot of ſtrong beer, at the ordinary ſeſſions; and on a public day, two ſhillings for a bottle of port wine.

No perſon is to talk politics during the firſt five bumpers. The Engliſh affairs are not to come under deliberation till the ſixth; and after the twentieth, it is allowed to ſettle the intereſts of all the powers of Europe.

QUALI-

QUALIFICATIONS REQUIRED IN THE CANDIDATES. No perſon can be admitted a member of the Political Club, till he has given proofs of his having ſo far buſied himſelf in public negotiations, as to have neglected his own private concerns, and muſt farther be able to make oath, that he has read at leaſt ten thouſand news papers.

The MALECONTENT CLUB is very much increaſed ſince the reign of George IIId. and more eſpecially ſince the court has liſtened to the French propoſals of peace.

The preſident of this club muſt be a Jacobite, his capital article is to inveigh againſt the adminiſtration, and openly to oppoſe the court, right or wrong.

QUALIFICATIONS REQUIRED IN THE CANDIDATES. No perſon to be admitted into this club unleſs he can fluently rail at, and curſe the king and his miniſters. Accordingly this ſociety has a ſworn curſer, who decides the nature of the curſes: ſtammering, or a difficulty of ſpeech incapacitates: every candidate muſt before his admiſſion, diſtinctly pronounce, *damn the king, damn the miniſters.*

The DRUNKEN CLUB, one of the moſt antient in England, is at preſent at its higheſt elevation and dignity. It receives all good and loyal ſubjects to his majeſty king George, without diſtinction.

Its preſident muſt be a native of Ireland, and born at Dublin; according to its primitive laws, all the members ſhould be drunk and aſleep by midnight.

QUALITIES INDISPENSABLY REQUIRED IN THE CANDIDATES. The French, Spaniards and Italians are, by a particular regulation, excluded from a ſeat in this club, on account of their natural ſobriety. Indeed the only foreigners admitted into it are the Germans.

Every candidate is to prove that his belly holds two bottles of port wine, three of claret, one of Madeira, a bowl of punch, and ſix large glaſſes of drams; he muſt have his certificate ſigned by ſix vintners

vintners of the cities of London and Weſtminſter, of his having, in his life time, drunk a hundred tons of wine. He muſt likewiſe loſe his reaſon in drinking; for a candidate ſwallowing down ten glaſſes of wine without being drunk, would be excepted againſt.

THE DULL CLUB, which now makes ſo great a figure in this capital, though not ſo numerous as the *Political* and *Malecontent*, has a great many members.

Its preſident muſt be a Londoner; and the members, in their compotations, muſt look at each other with ſtupified eyes: farther, they are to ſpeak but two or three words in ſome hours; and when ſpoken to, muſt always anſwer quite wide from the queſtion aſked them.

QUALIFICATIONS; the candidates for admiſſion into the dull club, muſt be downright automata, let down in the evening, and wound up again the next morning: thus both in body and ſoul they are, as it were, mechanical pieces of clock-work. Farther, no perſon is admitted into this club, till after belonging twenty years to the drunken club.

THE TALKATIVE CLUB is not of ſo long ſtanding as the others; the epocha of its eſtabliſhment being the time of the foreign Proteſtants flying into England, on the revocation of the edict of Nantz.

Its firſt ſtatute requires that the preſident be a Frenchman, and, if feaſible, of Clerac, Montauban, or Bourdeaux: but Niſmes or Montpellier make no objection. As to the counſellers and other principal dignities of this talkative aſſembly, the want of Gaſcons may be ſupplyed by Iriſhmen.

QUALIFICATIONS OF THE TALKATIVE CANDIDATES. They muſt have a very fluent tongue, ſo as to be able to ſpeak three hours running, without ſaying any thing. Stammerers are not excluded, provided that by the efforts of articulation, and lengthening the words, they make the ſame noiſe as thoſe who have no ſuch impediment.

THE CUCKOLD CLUB, which began in England in

in the reign of Charles II. of amorous memory, ſtill ſubſiſts, with great honour and reputation, and daily increaſing its members, ſo that it bids fair (thanks to the manners of the age) to be one of the moſt flouriſhing in the whole kingdom. Every one of the king's ſubjects is capable of being admitted into this ſociety: though it counts amongſt its members ſome of the chief nobility.

QUALIFICATIONS REQUIRED IN CANDIDATES TO BE ADMITTED INTO THE CUCKOLDS CLUB. They muſt have ſpent three years at Paris, to be thoroughly accuſtomed to the French uſages and morals. A claimant muſt prove that his wife is given to gallantry, and ſpends high, though he allows her nothing; but the great requiſite is, that he muſt certify that ſhe has read a great many romances.

LETTER LXVII.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi, *at* London.

Montpellier.

IN this city are three kinds of governments; that of his lordſhip the biſhop, of his excellency the governor, and of his honour the intendant. The firſt is at the head of eccleſiaſtical affairs, the ſecond ſuperintends the polity, and the third manages the finances. Money, in Europe, taking the lead of God and the king, and the Languedocians being thorough Europeans, his honour the intendant's houſe is the moſt frequented.

I was there a few days ago at an entertainment, her ladyſhip his ſpouſe, though aged fifty-five, having been at the pains of preſenting his honour a chopping boy, which is quite againſt all the rules of French generation: accordingly great rejoicings were made in the family; for here they proportion their tokens of joy to the ſingularity of the event.

There was a numerous company of perſons of both ſexes.

ſexes. Being a ſtranger to every one, I deſired a gentleman, who was next to me, to give me ſome account of the ſeveral members; and he very politely complied with my curioſity.

Sir, ſaid I to him, who are thoſe ladies in the firſt row, and ſitting at ſuch a diſtance from the others, as by way of diſtinction? They, anſwered he, are our women of quality. There are but few, replied I. True, ſaid he; for there's no great number of them: at Montpellier this claſs is ſomething ſcarce, and withal not a little degenerated. Is it very well that we have no genealogiſts; otherwiſe there would be an end of our perſons of quality. Their children would want exactly ſixteen quarterings to be qualified for a knight of Malta. Who are thoſe ſitting directly behind them? They are the ladies belonging to the *court of aids*. One would think, ſaid I, that they were ſitting in the court, and hearing trials in their huſbands ſtead. Is it the privilege of this court to allow women being ridiculous? I am indeed a foreigner; but your aid ladies ſeem to want breeding. That ſeeming, replied the gentleman, is very real; moſt of our female preſidents and counſellors had their education in a ſhop; and yet theſe are ſome of our prime nobility; for we muſt diſtinguiſh them from others of the ſame body, who are ſtill more low lived.

Who are thoſe other ladies, ſaid I, behind the preſidents and counſellors? Oh! they are ſollicitors and attorneys wives——why they likewiſe, methinks, are not free from vanity.——Vanity, replied he, haſtily, they are ready to burſt with pride; eſpecially thoſe attornies wives, whoſe huſbands go every morning to court in a gown, on purpoſe to impoſe on the judges, are inſupportably haughty.

And pray who are thoſe that compoſe the fourth row? They are the wives of our topping merchants. Ha! ſaid I, by their modeſty and reſerve, they ſcarce appear to be women. That's all grimace, replied he; they are full of pride within; on their huſ-

bands

bands getting any ſnug place in the revenue, it ſoon ſhews itſelf outwardly, and they become like the reſt.

But, Sir, I ſee about your intendant, a ſet of men who diſtinguiſh themſelves from the reſt of the company, by wearing a ſword——They are our gentlemen.———They have little the appearance of being ſuch; yet, ſaid he, they are exceſſively vain and conceited.

But what a cloud, as it were, of men in black, with ſorrowful phizes! who can they be?——They are phyſicians.———Phyſicians! and what buſineſs have they here? Oh! ſaid he, at Montpellier they have free acceſs at all times; they promote burials, and are preſent at births, as preludes to the former.

And they, whoſe apparel is of the ſame colour, and their countenances pretty much of the ſame caſt? ——They are (begging your pardon) ſurgeons and apothecaries. How came they to be admitted here? I thought the chambers of the ſick were the places for them. You are a ſtranger indeed. Why, ſaid he, the ſurgeons are the maſters of the ceremonies at Montpellier. A pupil of St. Coſmo, after cutting off two or three dozen of legs and arms, or anointing two or three hundred patients with mercury, thinks himſelf a man of great importance to the monarchy, and on a level with the capital geniuſes.

As to apothecaries, though they are not admitted to talk immediately with patients of any rank, they are ſometimes allowed to ſee their faces.

LET-

LETTER LXVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

IN France the women are vain, giddy and fanciful. In England they have ſtill a farther fault, ſetting up for politicians.

It muſt however be owned, that they never would, of themſelves, have taken it into their heads to be ſo ridiculous; but this fault, like moſt others, is derived from the men, who even in the arms of pleaſure will be harping on ſtate affairs.

All over the univerſe women have naturally but one concern, which is ſuperiority in beauty; but here they make themſelves two, adding to that rivalry the conduct of the ſtate. It is not to be thought that they take all this pains from their great affection to the ſtate: all countries are alike to that ſex. The motive of their zeal in politics proceeds from ſelf; for here, like beauty or money in other countries, a ſpirit of party procures a woman a huſband.

At London I was a ſhewn a lady, who, meeting with no lover in the country party, went over to that of the court. This anſwered her purpoſe effectually; for ſoon after ſhe was married to one of the richeſt noblemen in the kingdom, and a lord of the bedchamber.

In theſe political marriages, the parties, inſtead of proteſtations of everlaſting love, ſwear to be true to the cauſe, and to continue in an inviolable attachment to the party, under viciſſitudes and unproſperous turns.

LET-

LETTER LXIX.

The Same, to the Same, at Pekin.

London.

SOME days ago, I went by way of diverſion to one of the Engliſh theatres; but inſtead of a comedy, I met with a burial*. The players, that night, entertained the public with a funeral proceſſion, and all its appurtenances, in a very grand taſte. Every thing which ſaddens the ſenſes, or gives riſe to gloomy ideas, or, in a word, deepens the melancholy of a ſpectacle, was here exhibited to make the audience laugh. As I was not greatly diverted with the obſequies, I went the next day to the ſame theatre, in hopes of being made amends; but this ſecond time behold they were acting religious rites. After a long farce, a train of pilgrims came to offer up their prayers at an altar, in the moſt humble proſtrations, and moſt of them carrying croſſes, which among Chriſtians are the ſymbols of the death of Chriſt. The company were highly delighted with the altar and the croſſes; but not a muſcle of mine moved, for I cannot laugh at ſerious things.

Two days after I ventured on a third play; but at the beginning of it appeared a ghoſt †, and it ſpoke ſo familiarly to the ſpectators, as ſhewed it to be nothing more than common on the Engliſh ſtage. In the courſe of the drama, a grave was dug for burying a young lady, who had fallen a victim to love and grief. The player who performed this religious act, for ſuch it ought to be among all nations, highly diverted the pit, ſinging ſeveral merry ſongs whilſt he was digging; but the cream of the jeſt was when he met with ſome ſkulls among the earth; the actor's jokes and punns were, as the ſaying is here, enough to make one ſplit one's ſides with laughing.—I cannot

* Romeo and Juliet. † Hamlet.

cannot bring myſelf to have any good opinion of a nation's taſte, where one of the moſt ſolemn acts of religion, and the moſt afflictive to nature, is brought on the ſtage as buffoonery and matter of laughter. The levity of comedy ſhould end where the tragedy of human life begins.

LETTER LXX.

The Same, to the Same, at Pekin.

London.

PRINCESS Charlotte's marriage, beſides an emulation in dreſs and ornaments, has excited an univerſal ambition; every one was for having ſome poſt about her.

I have been aſſured, above a thouſand pages, three hundred comptrollers, and as many ſtewards, two hundred grooms, thirty coachmen, and two or three thouſand footmen, with a whole college of phyſicians, and apothecaries without number, have preſented themſelves to be received into her ſervice. The liſt of her ladies of the bedchamber exceeded five hundred, and that of her women ſomething more; but of her maids of honour, the number it ſeems was very ſmall. Some people are ſo ill natured as to ſay, that this claſs of ladies is quite out of date in England. It has been calculated, that had the court accepted of all the candidates, this princeſs's houſhold would have conſiſted of between eight and ten thouſand perſons.

This ſhews a defect in the ſtate. The number of idle and unemployed people muſt be very great; for it is ſeldom ſeen, that a perſon habituated to a profeſſion, or of tolerable ſkill in it, leaves it to go and dance attendance about a queen, who ſeldom knows her domeſtics well enough to promote them according to their merit: It is always a want of buſineſs which cauſes thoſe places to be ſollicited for.

Did the European ſovereigns truly underſtand their intereſts,

intereſts, they would curtail their retinue, and not employ ſuch numbers of people in their domeſtic ſervice. It is making ſo many ſubjects uſeleſs to the ſtate; it is depriving themſelves of them. The greater the magnificence of their houſhold, the worſe for the ſtate. The Engliſh monarchs however cannot be reproached with this oſtentation; none of the kings of Europe live ſo much like private gentlemen.

LETTER LXXI.

The Same, to the Same, at Pekin.

London.

EVERY government in Europe is buſied in the purſuit of opulence. It is at preſent their philoſopher's ſtone; yet it may be queſtioned whether, in this, ambition finds its account, and whether even too great an affluence does not lead to indigence. It is manifeſt, from known experience, that as the ways of living increaſe in a ſociety, the harder it is to get a living; this is, becauſe gold and ſilver, the ſigns of riches, repreſent leſs, as theſe metals become common.

London teems in opulence; but all theſe riches don't anſwer the wants. I don't here mean public diverſions, plays and ſuperfluities, which, though out of all price, yet are not beneath a government's care, ſo that the lower claſſes of ſociety may come in for ſome ſhare of them; for as the people chiefly bear the charges of the ſtate, they ſhould not be ſecluded from public diverſions. This is a compenſation which the legiſlature ſhould procure to them, for the labours and troubles naturally annexed to their condition.

The London notaries rate the marriage contract ſo high, that none but the great can afford to enter that ſtate. You really pay away a portion, to receive one. It requires a large income to have where-withal to get

get children. Maſters are not to be had under an exorbitant price; they ſell their inſtructions as dear as gold; the genteel education of two or three children will eat up the fruits of the ſucceſſive induſtry of ten generations.

Juſtice alſo bears ſuch a price, that it is better to relinquiſh a good cauſe, than to gain it. The difficulty is not ſo much to obtain a verdict for recovering one's property, or obtaining ſatisfaction for an inſult, outrage, or injury: the main point is to gain one's proceſs againſt the very lawyer employed in it; he being generally ſure to obtain a decree, the very coſts of which ruin you.

He who can afford to be ſick in England, muſt have his purſe well lined. To die by the preſcriptions of phyſicians, is an article of great expence. The middling and lower ranks indeed are diſpatched by ſubaltern officers of the medical corps, at a moderate rate. There is ſcarce an Eſculapius without his vehicle, which, with its appurtenances, is chiefly kept by the ſever.

Dying is not at all cheaper; there muſt be ſomething of wealth for a man to be laid in his grave. As a great deal of money is requiſite to be a man, there is no becoming a corpſe for nothing; or rather death is as chargeable as life, &c. &c.

Such is the conſequence of that ſo much boaſted wiſdom, ſuch the effect of that ſyſtem of government ſaid to be the beſt in Europe; which to accumulate a fortune to the ſtate, keeps the ſubjects poor.

LETTER LXXII.

The Same, to the Same, at Pekin.

London.

THE incontinency of the women of pleaſure in England is heavy, and melancholy; it is deformity in the abſtract, the moſt diſgraceful proſtitution in all Europe. Every thing, even to fruition, is

insipid in it. The cause of this is, that the English women though naturally modest, suddenly from one extreme give into another. They make little or no interval between virtue and profligacy; but in an instant traverse those wide spaces which separate virtue from vice. Incontinency, if I may be allowed the expression, has no prologue here; the play of voluptuousness opens with guilt.

Perhaps this dull and tasteless debauchery, which not enjoyment itself can animate, may be no more than a natural effect of British caprice.

The English are not at leisure to be polite with women, and still less to be gallant; they have only time to gratify the brutal impulse of the constitution; and for such debauchery the prostitutes stand in no need of graces and allurements. The mind is not at all concerned in this turpitude; it is the coarse act of the body only.

There is no mentioning the English incontinency without disgust and abomination.

LETTER LXXIII.

The Same, to the Same, at Pekin.

London.

THERE is not a word in all the European languages, to which a greater variety of meanings has been annexed, than to that of Liberty. Some nations for a long time, made it consist in wearing a long beard; others in a particular kind of apparel; and not a few in speaking with a clear, distinct, and sonorous voice. Hereupon all nations, on a general comparison, have accounted those who had not this favourite privilege, to be downright slaves.

For instance; the notion of French slavery is, I believe, unalterably fixed in this monarchy. Indeed the British nation lives in great freedom; for an Englishman may rise or lie a-bed as he pleases, without incurring any penalty; at least I know of no act of parliament

parliament to the contrary. He may alſo cloath himſelf as he pleaſes, appear in public in full dreſs or in a frock. He may afterwards diſpoſe of the morning according to his fancy; take a ride to Kenſington, or walk in the park.

After theſe two firſt acts of his freedom, the government allows him to go and breakfaſt where he will; he may go and drink his tea at George's, or at the Smyrna Coffee-houſe; and in virtue of his political independency, read the news papers, which are deliberate lies againſt the government, or falſe conſtructions of public meaſures.

Breakfaſt does not put an end to his liberty; he can go and dine incognito at a public ordinary, and in full freedom eat and drink with a company who are ſtrangers to him, and he to them.

His independency carries him either to Drury-lane or Covent-garden play-houſe; and an Engliſhman being free both night and day, may go and ſup at the Bedford-arms, or the Shakeſpear; from whence he repairs home, and riſes the next morning as free as before.

LETTER LXXIV.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi *at* London.

Montpellier.

I Have ſomewhere mentioned to thee, the contraſt between the two religions of this country, but without ſaying any thing of the tyranny with which one treats the other. That of the prince, which is the Roman Catholic, keeps the Proteſtant in abſolute ſervitude.

Some people, here, are obliged to hide themſelves at doing good actions, as in other parts, at committing a bad one. Prayer, who would think it! is high treaſon: this act of devotion admits of no ſoftening, no extenuation; it is prohibited by poſitive laws.

Should thirty perſons meet in a houſe, and chuſe a mandarin of their faith to direct them in ſo ſacred a concern, and this devout meeting come to the ears of the men in power, the mandarin is hanged, and his hearers ſent to the gallies.

He who approaches travellers to rob them, and he who approaches God to call on his holy Name, are put on a footing; the law makes the latter equally guilty with the former, and inflicts the ſame puniſhment on both. Were barbarity itſelf to embrace Chriſtianity, it could not exceed ſuch tyranny.

For believers of this ſect to be dutiful ſubjects, they muſt do nothing which has a tendency to make them ſuch; all the external obſervances of religion being forbidden them. Woe be to them if they do not pray ſo low that God alone can hear them. Though not allowed to be Chriſtians, they are at full liberty to be Atheiſts; as between an Atheiſt and a ſubject, debarred from all the offices of his religion, the difference muſt be very ſlender.

In all civil contracts among Proteſtants, the law enjoins them to apoſtatize: thus their firſt ſtep towards being Chriſtians is a formal breach of thoſe virtues, which alone can make them ſo. The religioniſts are obliged to be preſent at the rites of a worſhip which they hold to be falſe, and to perform ceremonies which they, in their heart, deſpiſe and abominate, as rejected by their religion.

Auricular confeſſion this ſect accounts a ridiculous and unwarrantable practice; yet confeſs they muſt, if they intend to marry. And to whom muſt this confeſſion be made? to mandarins, who being of a different communion, are, of courſe, judged to be very unqualified for this office; ſo that here the ſacrament of marriage is always preceded by a ſacrilege. Theſe obſervations, to which the Proteſtants are compelled, have, by long experience, been known to make no proſelytes; and yet the compulſion ſtill continues.

Certainly

Certainly they who thus continually proſtitute their religion, muſt, at the bottom, have little regard to it.

I may perhaps have occaſion hereafter to ſend thee a memorial, drawn up by a private ſubject of this province, and inſcribed to the ſovereign, who, in all appearance, will never read it; for, in this point, ſo prejudiced are the kings of France, that they will not have their eyes opened.

LETTER LXXV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kié-tou-na, *at* Pekin.

London.

IT was a good thought of this nation for enriching itſelf, to intermeddle with the continent; as otherwiſe it would be the pooreſt in Europe. It cannot ſubſiſt of itſelf: at leaſt, moſt parts of its natural wants are ſupplyed from abroad.

The figure it makes among the other powers in Europe, is entirely owing to money: in war it purchaſes alliances by large ſubſidies, and in peace it fills up the void of its wants by ſkill and induſtry

It muſt pay for taſte, and buy genius.

The great men cannot do without Italians to build their dwellings; all the variety of furniture is of foreign invention; their faſhions they import; not one of them is originally Engliſh.

Every coiffure put on a woman's head owes its form and arrangement to the genius of ſome other nation.

It is no otherwiſe in regard to men's apparel. I was, not long ſince, with a nobleman, whoſe dreſs was a kind of univerſal map; all the four parts of the globe had clubbed to it. His ſhirt was from Holland, the lace on his frock French, his waiſtcoat India dimity, his buckles from Brazil, his ruf-

ſles from Bruſſels, his watch from Geneva, his ſnuff-box from Paris, his gloves from Grenoble, &c. every thing about him was foreign, even to his tooth-pick caſe: ſo that had every nation claimed back its produce or manufacture, all remaining to his lordſhip would have been only his frock.

As little are their entertainments of Engliſh growth; they are beholden to Italy for their opera; the compoſers come from Naples, and the performers from Rome or Venice. In all the moſt applauded concerts, the principal hands and voices are foreigners; theſe levy genteel incomes by a tax on tickling the ear.

It ſeems ſcarce worth while to croſs the ſea, and take a world of pains to acquire a wealth, which is diſſipated in a multitude of things merely ſhowy, and which, conſequently one may very well do without.

LETTER LXXVI.

The Same, to the Same, at Pekin.

London.

THE queen of England is not yet arrived; the ſhip which brings her, has, for ſome days paſt, been at ſea, amidſt boiſterous waves. The pilots here, who conſult the book of weather, as our literati read books of morality, affirm, that this very moment ſhe is in a great ſtorm: thus, my dear Kietou-na, how high ſoever fortune may raiſe us, it does not ſet us above croſſes and diſappointments.

I have juſt now withdrawn from the pomps and ſplendors, with which this young queen is ſo near being encircled, to reflect on her preſent ſituation; lying perhaps in a little bed, within a wooden bedſtead, the ſhip continually rolling, ſo that ſhe cannot lye in any ſettled poſture; ſea-ſick, and frighted by the clamours of the ſailors; without comfort or aſſiſtance; moſt of her women half dead with terror; forſaken by the officers of the ſhip, who now mind

nothing

nothing but the danger; for in ſuch a ſituation, all rank ceaſes; a queen then is no more than another woman. What an affliction would it be to Great Britain, ſhould the ſhip, with this valuable charge, be overwhelmed and buried in the tumultuous ocean!

By this delay, however, and the diſtreſſes accompanying it, her reception will only be the more brilliant. Were it not for this ſtorm, half the dreſſes of the men and women would not have been ready; had the ſhip arrived as expected, a great part of England could not have made that ſhow, in which it will now appear. This hurricane may have brought into Being two or three thouſand ſuits of cloaths, and twice the number of ſacks and gowns.

Chriſtians are in the right in ſaying there is a providence in every thing: their holding a concatenation of ſecond cauſes, makes them draw ſome advantage even from misfortunes.

LETTER LXXVII.

The Same, to the Same, at Pekin.

London.

THERE is a ſort of diſeaſe prevailing very much among the Engliſh gentry, which may not improperly be cal'ed expatriation. A young gentleman on his leaving the college, leaps into a poſt-chaſe, and haſtens out of England, to ramble over Europe.

The reaſon given for this is, that travelling enlarges the underſtanding, and is a great ornament to the mind. The great variety of knowledge gained by it is, indeed, ſomething very aſtoniſhing; for an Engliſhman by travelling abroad, ſees cities, knows inns, figures in the walks, goes to the balls, plays, and other entertainments, aſſociates with actreſſes, &c. &c. This is here called travelling; and every Engliſhman of any thing of a genteel education, has made the tour of Europe in this manner.

I believe I could pretty well conform to the ways of a Briton, who had never been out of the vortex of London; but I could ſcarce bear thoſe of an Engliſhman with his travelled improvements: the air, manner of ſpeech, and every part of the behaviour, he then affects, utterly claſh with the genuine Engliſh temper.

Every nation in Europe has a ſufficiency of faults and imperfections, without the addition of others, which being exotic, are more unbecoming and ridiculous. Beſides the Engliſh in ſix months will make a greater progreſs in matters of affectation, than other nations in ten years.

The other day I was ſhewn a lord, who, after ſpending only three months at Paris, is returned a greater coxcomb than a young French marquis, who has lived there thirty years. The court at St. James's is beholden to that of France for a ſet of Engliſh courtiers, who by having ſpent ſix months at Verſailles, are, ſui generis not to be parallelled.

That of Vienna ſends back Britons quite of another ſtamp. The ſtiffneſs of deportment contracted there, would make them be taken for Germans.

Thoſe Engliſh, who viſit Italy, likewiſe ſhew that they have not loſt their time, peſtering all companies with the Ariettes they have heard there, but ſtrangely murdering both the words and tune. A Briton, after ſpending ſix months at Naples, is perpetually humming ſongs.

The travelling ladies of quality are not backward in affectation, or rather make more rapid improvements in it than the very men. I was lately in company with a lady, who, becauſe ſhe had ſpent ſix months at Blois, and three months at Piſa, will ſpeak only French or Italian; it ſeems, ſince her travels, the Engliſh language is ſo harſh, that it perfectly hurts her mouth. I know another, whom her paſſion for travelling carried as far as Conſtantinople; and ſuch a liking has ſhe taken to the ſeraglio dreſs, that ſhe conſtantly wears it. The breeches, ſhe ſays, give an air of decency and majeſty, whereas a petti-

coat

coat has ſomething libidinous and effeminate, and not at all ſuitable to the natural gravity of the ſex. Having acquired a great deal of knowledge, with other mental accompliſhments, ſhe propoſes to publiſh a learned work, ſhewing the conveniency and dignity of Turkiſh breeches; and for the better edification of the London ladies, it is to be printed in the Turkiſh language.

LETTER LXXVIII.

The ſame to the Mandarin Cotao-yu-ſe, *at* Pekin.

London.

HOW ſtrangely induſtrious European women are, in ſpoiling thoſe graces which render them lovely and amiable! That beauty, which gives them the ſuperiority over men, generally, through their own fault, renders them contemptible and odious.

When I am in a mixed company, with the baronet, he never ſees a fine woman but he whiſpers to me, that he could lay any thing ſhe is filly, haughty, and aſſuming; and, unhappily for the fair ſex of England, I have obſerved that, were I to take him up, the winnings would almoſt ever be on his ſide.

Being, not long ſince, in an aſſembly of perſons of rank of both ſexes: mind, ſaid he, there is lady —— to be ſure, ſhe is a fine woman, but withal ſo vain and proud of her beauty, that ſhe is a perfect torture to all about her. For my part, I had rather tug at an oar in a Malteſe galley, than be condemned to live with ſuch an imperious creature; not, continued he, but a little pride ſits well on a pretty woman; men, almoſt univerſally, being apt to think cheaply of thoſe who do not awe them by ſomething of an air of ſuperiority. It is only the quantity which hurts, and unfortunately that of our Britiſh women is generally ſo large as to be quite offenſive.

In France women are too much taken up with their entertainments and diverſions, to think of their beauty: they have ſcarce time enough to be gay, ſprightly, and merry

The Engliſh women, naturally lifeleſs and indolent, are perpetually from morning till night, thinking on their beauty; and this leaves them full leiſure to be proud. Wretched, inexpreſſibly wretched is he, who happens to be caught here by the charms of a fine face: a captive in Algiers is a prince to him; he muſt truckle to his beauty's humours and diſdains, muſt bear with her deſires and averſions, run the gantlet of her arrogance and giddineſs, through an infinite train of torments. However, the Engliſh are beginning to recover from their infatuation for beauty; and their own pride ſets them above the pride of a fine face; otherwiſe indeed, Great-Britain, in a little time, would be the iſland of ſlaves.

LETTER LXXIX.

The ſame to the ſame at Pekin.

London.

INSTEAD of wiſe people, whom I expected to find in Europe, I every where meet with nothing but national prejudices. What is wiſdom in one country is looked upon as fillineſs in another.

The Engliſh hold the French in contempt for their loquacity, and the French deſpiſe the Engliſh for their taciturnity; the latter ruin themſelves by horſes, and the former by equipages: theſe are ſprightly, thoſe moroſe, and delighting in gloominеſs, whilſt the others are all for gaiety. The French conform to faſhions, the Engliſh know no rule but their own humour. The French ſpend a great part of their lives at ladies toilets and aſſemblies; the Britons in feaſting at home, or at taverns, or bear houſes. The former are ſober, the latter drunkards;

ards; these shorten their days by hunting, those by sitting up late, &c. &c.

Between the vices of both nations, there is certainly a path leading to wisdom; folly is at the two extremes, and virtue in the centre: Thus it is here in morality, as in physics, bodies are ever carried from their centre.

LETTER LXXX.

The same to the Mandarin Kie-tou-na, *at* Pekin.

London.

THOU desirest to know the springs of this government, and in what manner its politics are conducted; both which I shall now lay before thee.

When a deliberation of importance is on foot, the talk of the public is listened to; the votes in coffee-houses, and other meetings of politicians, are collected; and when the prevailing party has reported that every thing is ready, the parliament meets and consents to the deliberation. At this the weaker party raise a mighty outcry; they very well know that no regard will be paid to all their noise; and on this very account they make the more.

Before that session parliament in which the great affair of the peace was to be decided, whispers and murmurs portended great combustions in the kingdom; whilst either indignation or dismay were to be seen in most countenances.

I myself was afraid it would end in nothing less than a revolution; but a member of the house of commons revived my spirits, whispering to me, that the court party would carry the day, and get the better of that of the country by sixty odd votes. It fell out exactly as he had foretold; so that for my part, I thought this gentleman could be nothing less than a sorcerer; but my baronet tells me that England is full of such sorcerers; and he himself assured me that he was of the number.

Sir,

Sir, said I, be so kind then as to teach me this art, so convenient in politics; for to know beforehand what is to come to pass, saves a great deal of laborious reflection; and this you may the more readily do, as it is of no injury to the public; for your sorcery seems to be very far from a state secret.

Far indeed, answered he; it is a thing of public knowledge, and that is what makes England so full of sorcerers: well then the whole mystery of this magic is this:

Every Englishman has a list of all the members of parliament, divided into four classes, the court members, the country members, the fluctuating members, and the undetermined members. The two former are compared without minding the two latter; that is, a computation is made which has the majority of votes, the court or the country, and by how many; and hereupon it is judged how the deliberations of the parliament will go.

That is very plain and easy, said I; and such a calculation, I suppose, serves for ever. No, no, replied he hastily, there must be a new one, at least, every sessions, for the fluctuating fix the undetermined; they who held with the country go over to the king; but it is very seldom seen that any of the latter party shift sides; as if the king had something of an attractive virtue, which having once taken effect, the adhesion is inseparable.

The London academy of sciences is soon to examine whether gold has not a gravitating virtue which biasses bodies; and whether, for instance, a pension of two thousand pounds sterling per annum is not this very gravitating virtue.

The making of this experiment, it is said, will lay open the whole magic of English policy.

LETTER LXXXI.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi *at* London.

Montpellier.

NO ſingular character, whatever it is, eſcapes me; and Paris is not the only place in the kingdom abounding with ſuch; they are likewiſe to be met with in the country.

I was lately told of a perſon in this city, who from a mean ſituation had raiſed himſelf to the higheſt pitch of fortune; ſo that he counts his wealth by millions. I was deſirous of ſeeing him, having always imagined that a great elevation implied great talents: but the viſit I paid to this upſtart has convinced me, that if it be a rule, it has its exceptions; and I am now thoroughly perſuaded that an inſatiable thirſt of gold, and an ardent eagerneſs after riches, may ſupply the want of genius and capacity.

This creature is night and day haunted by the evil ſpirit of avarice; inſtead of ſleeping, his head is running on accompts; neither can he properly be ſaid to be awake in the day-time, being quite abſorbed in gain. His graſping hands are never at reſt; he has at preſent on his hands ſeventy different enterprizes, but all very far ſhort of his ambition. He is about engroſſing all the affairs of the province; then he intends to deal for the whole kingdom; and that done, he has thoughts of under-farming Europe; and ſhould he live much longer, we may expect to hear of him in Aſia.

Of the four and twenty hours, ſo indefatigable is his paſſion, he gives twenty to buſineſs, with only four for the table and bed.

The morning I went to him, being poſt day, he had ſat up writing the whole night; as my intention was to ſound his genius, I put into his hands a new money plan, as an invention of my own, and which was to bring in half a million of crowns. I explained

ed it to him; when at the word crowns, he left off writing, looked at me with a ſtupid face, and ſtammered out his anſwer to my plan; ſo that I perceived he had utterly miſtaken it.

Inſtead of being diſcouraged, I entered on other ſubjects, and inſenſibly drew him into talk of money affairs, as public finances, and various branches of commerce; but his anſwer ſhewed him to have but a very ſhallow and narrow capacity. I could perceive in him no marks of a ſuperior genius, whom nothing eſcapes, who inſtantly comprehends whatever is propoſed to his conſideration; nothing of that luminous penetration which immediately underſtands a plan in all the ſeveral parts, ſo that I abruptly left him, not a little nettled at fortune for beſtowing her favours ſo very much amiſs.

This wretch however is not without his parts; but they conſiſt in rolls of parchment, writings and minutes, where application is more required than genius. He is alſo poſſeſſed of other mechanical qualities, ever deſpiſed by great men, as wearing out genius rather than improving it. Then he is a dull, heavy fellow, ſluggiſhly laborious, owing all his gains to dint of care and toil; and who, were he not ſtimulated by gain, would be a mere cumberground. I don't know whether I could not call him fortune's aſs, or the ſumpter horſe of wealth.

He who is at ſuch pains to get, thou wilt readily conceive, does not intend to enjoy his gains; the money he ſcrapes up rather belongs to his ſtrong box than himſelf; inſtead of being the lord paramount of his wealth, covetouſneſs makes him only its vaſſal and ſlave.

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LETTER LXXXII.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE baronet, who is a veteran adept in the wiles of the fair ſex, was lately ſaying to me, that he had dropped all acquaintance with women, who ſet up for prudery and ſentiment: I mean, ſaid he, thoſe with their ſham qualms, who ſicken at the very name of a proſtitute, but in their charity readily forgive ſuch of their ſex, whom an invincible inclination, as their word is, draws and fixes to one ſingle object.

I have almoſt ever found theſe words of ſentiment and virtue to be with them, only mere ſounds: for as to virtue, I know but two ways; either a woman is virtuous, and then ſhe will immediately, with diſdain, turn the deaf ear to any offers which may injure her honour; or ſhe is not, and then all her ſentiment and delicacy amount to no more than a refinement of vice; and ſo in the laſt caſe I deſpiſe her as much as a common drab. For I maintain, that a woman who carries on a criminal commerce with one man, is no leſs guilty than ſhe who admits many. I argue thus:

If the virtuous part of the ſex be not allowed to travel in the country of St. Cythere, I ſay, indulge me the expreſſion, that ſhe who travels a hundred miles there on the ſame horſe, is as much an object of contempt as ſhe, who in the ſame ſpace of ground, ſhifts horſes ten times; for the guilt lying in the journey, the relays are of no manner of conſequence.

It were to be wiſhed, that the police would make one laſt effort for excluding from ſociety thoſe heroic ſticklers for virtue, who lead to guilt through windings and mazes, to which the very hacknied proſtitutes are ſtrangers.

There is nothing I am ſo much afraid of, added he, as thoſe women, whoſe ſqueamiſh delicacy

bluſhes up to the ears at a double entendre; but ſhall give themſelves up to what they are pleaſed to call an invincible love.

Open debauchery a man of any taſte inſtantly rejects, as boldly ſhewing itſelf in its proper colours; whereas the moſt diſcreet men may be drawn in by a voluptuouſneſs, which wraps itſelf up in ſuch virtuous externals.

The caſuiſts in love may make diſtinctions to the end of the world; but I do aver, that in whatever mode or way a woman gives herſelf up to guilt, ſhe is neither better nor worſe than a common whore: the only difference is, that the latter is induced by hire.

LETTER LXXXIII.

The Same, to the Same, at Pekin.

London.

THE day before yeſterday the queen arrived in England. She was to have landed at a ſeat of the king's on the Thames, but the winds ordered it otherwiſe, and it is they on which moſt events depend here. Within a few hours after ſhe was married at the palace of St. James's.

Every European court has its ceremonial. On the king of France's marriage, he goes ſeveral leagues to meet the lady; whereas in England the intended bride comes to the very palace of the king her ſpouſe, and preſents herſelf to him on her knees. The former of theſe cuſtoms is the more gallant; but the latter, in my opinion, is more agreeable to the hoſpitality of hymen, which forbids any breach of a tie, after coming one's ſelf to form it. To this perhaps it may be owing, that the kings of France in general, do not obſerve the matrimonial laws ſo ſtrictly as the Engliſh monarchs.

The arrival of this young princeſs at London, brought together an inconceivable concourſe of people; all eagerly ſtriving to ſee her; happy he that could

could get the beſt ſight of her. All the kings and queens of the univerſe might go and come for me; yet the firſt ſtep of the marriage ſtruck me; ſo that I mingled with the crowd, and found means to get a place at the little gate of the park garden, where was to be the firſt interview. What a variety of emotions muſt a young princeſs feel, who within the ſhort ſpace of four hours paſſes through ſo many different conditions; from a princeſs, becomes a queen; from a maiden a wife; marrying a king, and lying with a man!

The emotions which firſt ſhewed themſelves in her countenance I could not ſee, none but the royal family being preſent at her firſt interview with the king; but going to court three hours after, I ſaw her on the throne with George III. Couldſt thou think it? majeſty ſat as eaſy on her as if ſhe had been uſed to it. All the pomp and ſtate of her going to chapel, when ſhe was preceded and followed by the whole kingdom, made not the leaſt alteration in her; ſhe ſeemed only as rehearſing a part ſhe thoroughly knew before.

LETTER LXXXIV.

The Same, to the Same, at Pekin.

London.

THOU wouldſt know the cauſe of Engliſh ſullenneſs, and calleſt on me to make good my promiſe, of informing you, to what it is owing that this people is not merry.

Moſt of thoſe who hitherto have pretended to ſtudy the origin of this humour, attribute it to the climate; for to charge the winds with the temper of a people, whom otherwiſe we cannot define at all, brings the matter to an iſſue at once; and thus ſaves a multitude of inveſtigations.

I allow the climate to have ſome ſhare in the gloomy diſpoſition of theſe people; but that is not all;

all; the political conſtitution has likewiſe no ſmall influence on their humours. Men who govern themſelves, or who conceive they govern themſelves, muſt, of courſe, be full of buſineſs; and this continual ſucceſſion of political occupations brings with it a kind of uneaſineſs, which is within a ſtep or two of melancholy. A nation which is ever tampering with itſelf, and thus every moment feels its ſore places, cannot but be thoughtful.

The French are not ſo much taken up with the concerns of their monarchy, as to affect their natural hilarity; they live in the uninterrupted benignity of their climate; the government exempts them from all political uneaſineſs, ſo far taking that care of itſelf, as even forbidding them to intermeddle with ſtate affairs. This muſt very much heighten their ſprightlineſs; for a people with nothing to do but to think on diverſions and take its pleaſure, is naturally merry.

I have ſeen Engliſhmen change countenance, and been vapoured for twenty-four hours ſucceſſively, on a piece of news, which would not have given a quarter of an hour's uneaſineſs to any French politician.

But beſides politics and the climate, there is ſtill a moral cauſe of this national ſerioufneſs.

Some of their doctors, on what grounds is beſt known to themſelves, have promulgated, that gaiety was one of the greateſt obſtacles to wiſdom; as if virtue was the daughter of mourning and ſadneſs. This is caſting a ſhade on heaven; it is darkening light itſelf.

A philoſopher of theirs * has ſaid, that laughing proceeds only from our pride: very true; there being no alteration in the features of our faces which is not derived from that principle: but he forgot, in that remark, to obſerve, that ſeriouſneſs and gravity are ſtill ſtronger proofs of that ridiculous and unſociable paſſion. Morality, in reforming a fault, ſhould be very careful not to ſubſtitute in its ſtead another ſtill more blameable.

The

* Hobbes.

The French are gay and merry out of vanity, the Engliſh are grave and ſerious from pride; ſo that all the real difference is only in the alteration of the features: both manifeſt their vanity; one in opening their mouth, the others in keeping it ſhut.

Merriment and laughter, in conſequence of the above principle, have been ſuppoſed indecent; but ſuch conſequences proceed from moraliſts overdoing morality.

A man without being any thing of a philoſopher, ſees that exceſſive merriment and immoderate laughter, are offences againſt decency. This the bare rules of civil ſociety teach. The dictate of wiſdom is to obſerve a juſt medium. Are we to ceaſe being virtuous, becauſe virtue itſelf, carried to an extreme, becomes a vice? Though the effuſions of the heart and the extacies of the ſoul may ſometimes have ſome exceſſive burſts, and thus become indecent, are we therefore to ſadden nature, and be men only in ſuch reſpects as mortify mankind? In a word, ſuch an odd way of reaſoning derives from this ſource: in Europe philoſophy itſelf is full of pride, and every thing is corrupted, even to the very laws of wiſdom.

LETTER LXXXV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

IN France men are at an immenſe diſtance from one another; there are, as it were, barriers, ſeparating the ſeveral claſſes, and making them ſo many diſtinct worlds: the nobleman's palace may be ſaid to be a thouſand leagues from the dwelling of his inferior.

In England all claſſes are jumbled together; the nation makes but one body; the loweſt of the community mingle with the higheſt: they are ſeen together in publick and private companies. When I am

in

in a political humour, I betake myſelf to a coffee-houſe, where ſeveral peers of the realm talk over ſtate affairs.

When tired of ſtate-affairs, I ſhift my ſtation, and repair to another place of reſort, where prelates and other dignitaries diſcourſe of eccleſiaſtical points.

When I am for hearing a commercial lecture, I take a walk to the 'Change, and in all the neighbouring coffee-houſes I am ſure of finding merchants confabulating together about traffic.

The ſeafaring claſs hold their conferences in beer-houſes, and their topic is trade and navigation; for here all the concerns of the ſtate are of public notoriety.

Strangers may enquire, and the natives are as free to inform them. Here is no inquiſition in church or ſtate; the field of political reflections is open to every one. This is a country where intelligence may be had with little difficulty, and no danger.

When the great place-men depart ever ſo little from the courſe laid down by the law, the people have a right of cenſuring them; and this principle being inherent in the conſtitution, no body is afraid of its being ſuppreſſed by any particular order.

Whether ſuch general freedom tends to the preſervation of public order, I ſhall not take on me to ſay. Some governments it may ſuit.

LETTER LXXXVI.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Montpellier.

I Lately ſaw the ruins of a temple dedicated to fortune; and after being raiſed by opulence, overthrown by indigence. Never did theſe two extremities meet ſo cloſely: the edifice was demoliſhed before it was quite built.

It was an enchanted palace, in the centre of a waſte, which art and wealth had converted into a paradiſe.

radiſe. The builder of it was a citizen here, who by his employment had acquired immenſe ſums.

Theſe prodigious fortunes, together with the oſtentation accompanying them, are a ſure ſign of ſome fault in the conſtitution; at leaſt, they betray a want of attention in the government. Such opulence cannot be acquired without malverſation and breach of public probity; conſequently they whoſe buſineſs it is to take care of the common intereſt, muſt be remiſs in their office; for were they vigilant and uncorrupt, never would they ſuffer ſuch exorbitant monopolies.

The progreſſes of an ambitious perſon in his way to elevation, depending on the more or leſs reſiſtance of thoſe who can check his career, it may, in this caſe, be ſaid that he who is of himſelf corrupt, is leſs to blame than thoſe who ſuffer themſelves to be corrupted by him.

A certain man's ſon, in the twinkling of an eye, diſſipated the prodigious fortune which his father had left him. There may be ſomething of providence in theſe ſquanderings, as making reſtitution to the public of what avidity had taken from it, and bringing in to the general circulation of ſpecie, vaſt ſums which had been withdrawn from it: thoſe prodigalities are really neceſſary.

What hurt would it have been to the public, had this wealthy ſon, with ſuch an immenſe fortune already acquired, been of the ſame rapacious and ſtingy diſpoſition as his father, and practiſed the ſame means of increaſing ſuch opulence, by which it had been acquired! He muſt have ingroſſed the whole province, and thus the fortune of every private perſon in it.

In a ſtate where the love of gain is exorbitantly prevalent, where ambition knows no bounds, where avidity is continually extending itſelf, where every means of acquiring wealth is held juſt and excuſable, a regulation ſhould be made againſt a few ſubjects laying their hands on all property; that is, the fortunes

fortunes of individuals ſhould be limited by expreſs laws. Such a regulation might be called the *pragmatic* ſanction of ambition.*

They who ſet no bounds to their avidity will be ſure to exclaim againſt ſuch a law, as downright tyranny: but a coercion on individuals for the public eaſe, is real liberty. I ſay, that this law would intrinſically be entirely conſiſtent with freedom, as will appear to any one who conſiders the nature of the human heart.

Ambition, at its birth, is always moderate; the deſires of acquiring are, as it were, a ſcaffold work; one platform of wealth ſerves to get up to the other: the climber is in the way to fortune, he gets higher and higher, and having reached the top, is himſelf quite amazed at the way he has made; ſo that he always goes much farther than he had dreamed of at firſt ſetting out.

I will ſuppoſe every individual of this kingdom, at his entrance on the purſuit of wealth, to be ſummoned before a court, and here fixed, after long labour and application, to a fortune of one hundred thouſand crowns, after which he is to ſit down in a rational enjoyment of it. I dare ſay there is not one who would not readily agree to ſuch a limitation: where then would be the tyranny of a law, for hindering any one to paſs thoſe bounds which he had preſcribed to himſelf?

* Name of ſome regulations in France for reſtraining the exorbitances of papal power.

LET-

LETTER LXXXVII.

The Mandarin Cham-pi-pi *to the Mandarin* Cotao-yu-ſe *at* Pekin.

London.

A French woman's tongue is in perpetual motion, and that of the Engliſh ſeldom ſtirs; the former are parrots, and the latter dumb creatures. I ſhould readily give the preference to the latter, did not their taciturnity throw ſuch a deadneſs on life. The Paris women deafen you; with thoſe of London you cannot help yawning. I am no ſooner got out of one extreme than I fall into another. Not that I approve of thoſe eternal talkers, whoſe tongue is ever ringing ſome peal or other; but I diſlike that obſtinate ſilence which turns reaſonable creatures into ſtatues.

When in company with Engliſh women, I ſeem to be in an apartment full of pictures of beauties, to each of which the painter has given a different attitude, and nothing but ſpeech is wanting.

I could almoſt ſay, that in Europe nature does but half finiſh her work, ſomething ſtill is wanting; either the climate has too great, or not a ſufficient influence.

For a woman to be in a juſt medium with regard to vivacity and the uſe of her tongue, I am inclined to think ſhe ſhould be born in England, and brought up in France; as then her frigid conſtitution would correct the exceſſive fire of the French climate; and a French education would enliven the heavineſs and languor of an Engliſh conſtitution.

In ſaying that the Engliſh women ſpeak little, I do not mean that their ſtrict ſilence proceeds from reflection; this would make it a virtue, as then they would ſpeak and be ſilent only in due ſeaſon; a maxim which, in that ſex, comprehends all the duties of civil life. Inſtead of flowing from ſo praiſe-worthy a cauſe,

cauſe, it is rather owing to a natural baſhfulneſs, or a barrenneſs of genius; they cannot ſpeak, becauſe they have nothing to ſay.

Do not however imagine that the Engliſh women are abſolute mutes; no, no, they are true women, and in certain reſpects more ſo than thoſe of other nations. With all their demureneſs in ſome caſes, they are very noiſy in others; that is, when trifles, punctilios, faſhions, &c. are on the carpet.

For inſtance, they are of an inexhauſtible fluency on dreſs. They cannot open their mouths without pompoons and gewgaws to ſet their ſpirits afloat. Their tongues will run for days together on the advantages and diſadvantages of a new mode.

I was lately with ſix Engliſh ladies, who, the night before had been at the opera, where they had ſeen two ſtrangers dreſſed in their way; they would ſcarce have patience to ſit down before they took them to pieces, from the coiffure down to the ſhoes incluſive. This was a ſublime and copious ſubject: accordingly, the queſtions and anſwers followed each other with incredible volubility; ſo that though I have been pretty much uſed to the company of the Paris women, never in my whole life was I ſo dinned.

Farther, the Engliſh women are of a very ready loquacity in bringing the behaviour of others of their own ſex into ſuſpicion. How ſhrewd their reflections! what long winded amplifications of every circumſtance! there is no end of it!

But the great day for garrulity is Sunday, after, what is here called, evening ſervice. This ſervice muſt have ſome great virtue in it, as working a total change in them. They are no ſooner at home than they overflow with words, and launch into verboſe diſſertations on all thoſe of their ſex whom they have ſeen at church; their carriage, their dreſs, even to the leaſt ribbon, undergoes a prolix criticiſm. On theſe occaſions an Engliſh woman will out talk three French.

In

In France there is a claſs of bonzes called Carthuſians, who particularly devote themſelves to ſilence; but leſt they ſhould totally loſe their ſpeech, their ſuperiors allow them, once or twice a week, to ſpeak at certain times, which are called *recreations*. Some, who are not Carthuſians, and who have been with them during theſe recreations, ſay, that no clatter in the world can equal the chattering of thoſe devout recluſes.

Checking nature is to no purpoſe, it will break out ſome way or other. Rivers confined by dykes are only the more impetuous on any breach in thoſe barriers.

When the Engliſh women, if I may be allowed the expreſſion, open the ſluices of words, they deluge a company; but the misfortune is, that inſtead of irrigating the intellectual faculties it is all mere noiſe. Now wherefore break ſilence to ſay nothing? of the two, ſilence is certainly better than vapid or impertinent diſcourſe.

LETTER LXXXVIII.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-tou-na, *at* Pekin.

Bath.

THERE are two ſeaſons in the year at London when the quality fall ſick; it is an eſtabliſhed faſhion to be indiſpoſed at thoſe times, on purpoſe to go and drink mineral waters at a little town called Bath. A lord, who ſhould be ſo ſtubborn as to be in good health during thoſe two ſeaſons, would be looked on as one who knew nothing of genteel life. Sometimes the number of theſe faſhionable Valetudinarians at Bath has been known to amount to about three or four thouſand.

In order to a complete knowledge of a nation, it muſt be followed even to its infirmities; and this being the ſeaſon of indiſpoſitions, I was for imitating

the fashion, and went to Bath: I indeed made this journey the more willingly, my baronet having himself proposed the party.

The place of daily rendezvous at Bath is a large saloon. The day after our arrival my lord N——, who was to set out the day following for court, entertained the company with tea. This is the way here of taking leave, and in France would be called the *stirrup cup*. The saloon was like a monastery's refectory, with three rows of tables, reaching from one end to the other: my lord stood at the door to receive the company, and, as they came in, gave directions for their being placed. I heard him often, as he passed by me, complain that he should not have much company, and indeed I believe, four hundred men, and three hundred women were the most; the greater part of the latter were born in queen Anne's days. I don't know that ever in my life I was with so many generations in one and the same place. My baronet assured me that we were in a company of two hundred and fifty centuries. Never did the world see an assembly more venerable, in respect of antiquity, so that the entertainment seemed to be given by the eternal father. A chronologist perplexed about settling the epocha of the universe, needed but have added all those ages together and his work had been done; the total would have given the creation of the world.

The English go to Bath for pleasure. It must be owned, that it is a place of high entertainment: in the morning they swill hot water out of a pump; afterwards take their walks to digest it; dine at two with people one knows nothing of; in the afternoon dress, and in the evening repair to a large hall, crowded like a market place, and there play at cards till midnight; the next day they go on the same round, and this to keep themselves in good spirits.

There is indeed twice a week a ball, and that is highly diverting indeed; thirty or forty women, with a like number of men, dance, or rather romp about for

for four hours without reſpite. I have been told that theſe waters formerly had a coactive virtue, I mean, that they were of admirable efficacy for promoting marriages; but, at preſent, they are quite degenerated, all their effect terminating in ſome gallant adventures: their virtue is alſo ſaid to be no longer the ſame; once they were ſpecifics for the gout and gravel; now, they are in great vogue for impotency. Many a woman, after a vexatious ſterility at London, becomes pregnant at Bath; but to this it is requiſite that they drink the waters with brawny Iriſhmen, who come from Dublin to Bath purely to practiſe this branch of medicine.

LETTER LXXXIX.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi, *at* Bath.

To his moſt ſacred Majeſty Lewis XVth. *King of* France, *the humble Petition of his moſt faithful Subjects of the Province of* Languedoc.

Montpellier.

SIR,

"IT is only under equitable princes that are ſeen "the fruits of that noble juſtice by which king-"doms flouriſh.

"It is only under happy governments that tyran-"ny is forced to hide itſelf, and every individual is "reſtored to his natural and municipal rights. Laſt-"ly, it is only in enlightened times that ſound po-"licy, breaking the chains of blind prejudice, riſes "above the views of a miſtaken zeal.

"Theſe happy days, ſir, being now come in "France, your faithful ſubjects, the proteſtants of "Languedoc, and through their voice thoſe of all "the towns in the kingdom, humbly intreat your "majeſty to grant them the free exerciſe of their "religion.

" We think we may with the greater confidence " aſk this favour, our enemies, who preſided in the " council of conſcience of king Lewis the XIVth, " your great grandfather of glorious memory, being " now no more; the breath of God has diſperſed " them; the reign of thoſe vain and haughty men, " who make chriſtian humility a cloak for their in- " ordinate ambition, is at an end.

" Their wickedneſs being now openly manifeſt, " we humbly beſeech your majeſty that we may no " longer be the victims of a council, which, under " the pretence of the cauſe of God, aimed only at " worldly advantages.

" Did we, ſir, retain any reſentment of the fatal " blow given us by the repeal of the edict of Nantz, " we would leave things as they are, without a " thought of any alteration; for, of all the misfor- " tunes which have fallen on France for ſeveral cen- " turies, the perſecution of us is that by which it has " moſt ſuffered. But what we ſeek in our re-eſta- " bliſhment is the glory of God, the national proſ- " perity, and your majeſty's greatneſs.

" Moſt of the ſovereigns of Europe, at preſent, " have ſeen into the miſtaken notion that a plurality " of religions weakens a ſtate. Of this they who " have governed France ſince our perſecution, muſt " have known the falſity, but from private views " they left things as they are.

" The malevolence inſeparable from party ſpirit " has tried all ways to caſt a ſuſpicion on us; but, " ſir, our attachment to the crown is unqueſtion- " ble. Our intire reſignation to the laws, our ready " conformity to our duty, our unreſerved ſubmiſſi- " on to your MAJESTY's orders, are palpable proofs " of our fidelity.

" Our enemies have often ſuggeſted to the govern- " ment, that we would take advantage of any trou- " bles in Europe to diſturb France. The late times " have ſeen ſeveral wars, and not a word was heard " about us.

" So

" So far from laying hold of those turbulent junc-
" tures to raise commotions in the kingdom; so far
" from leaguing with your majesty's enemies, we
" have exerted ourselves to the utmost in opposing
" their designs.

" Though excluded from military employments,
" a great number of your protestant subjects, ani-
" mated by a loyal indignation at the injustice of
" your enemies, in declaring war against you, have
" taken arms and exposed their lives for your ser-
" vice. To make their zeal more effectual, they
" have concealed their religion. Most of your sub-
" altern officers, who have signalized themselves in
" the late wars, are protestants of different pro-
" vinces of the kingdom. Though they cannot
" conform to the mass, they believe in you; and
" never will you find them heretics when called on
" to use their arms, and risque their lives for the
" glory of the throne, the happiness of the state,
" and the welfare of your people.

" This, sir, will not appear in the least strange
" to you, when you are informed of the maxims in
" which we bring up our children. We publicly
" teach them *that the king is the image of the God*
" *of heaven, and his vice-gerent on earth; that of*
" *whatever religion the prince be, he is to be obeyed,*
" *without reserve or limitation; that no difference*
" *in the sovereign's religion dispenses the subjects*
" *from any of their duties, &c. &c.* Those protes-
" tants among us, if any such there be, who hold
" the contrary, we look on as professing a different
" religion from ours.

" The ministry are continually deliberating on
" means for peopling the kingdom, which succes-
" sive wars have drained of inhabitants. The means,
" sir, is in your hands; it is only restoring the free
" exercise of the protestant religion, and your ma-
" jesty will immediately see your provinces again
" swarming with industrious people.

" Multitudes will flock from Holland, England, " Pruſſia, and moſt parts of Germany, where they " remain, only waiting for happier times to return " into France, to which they belong either by birth " or deſcent.

" The ſons and grandſons of thoſe proteſtants " will, with joy return into the kingdom, as ſoon " as the obſtacle which keeps them out ſhall be re- " moved. They daily long after their native coun- " try; and even thoſe who are born abroad, ſtill " account themſelves foreigners there. They are " under no other tie to the nations, where they live, " than the free exerciſe of their religion. Reſtore to " them the like free exerciſe, and ſoon will they min- " gle with your other ſubjects.

" One ſingle arret can overthrow the manufac- " tures of foreign ſtates, and this is an overthrow " which would greatly weaken their power. One " ſingle order from you would bring back into " France that induſtry, which the repeal of the edict " of Nantz drove away. Though it be now above " twelve luſtres ſince that unhappy revolution, our " trades and arts are ſtill far from being thoroughly " naturalized in thoſe foreign climates; and ſhould " the deſcendants of the French proteſtants return to " their original home, the very firſt elements and " traces of thoſe arts would ſoon be loſt.

" It is ſtrange, I take on me, ſir, to ſay, it is " aſtoniſhing that the government ſhould have it in " its hands the certain means of diminiſhing the " wealth of other nations, and of conſiderably in- " creaſing its own, and yet not make uſe of thoſe " means.

" Your ſubjects are daily pouring forth their " thankſgivings to heaven for being born under a pa- " triot king, a gracious and magnanimous monarch. " They bleſs God for having given them a ſove- " reign no leſs conſpicuous for the moſt ſublime vir- " tues of the ſoul, than the moſt amiable qualities " of the heart. They rejoice in having a mild, hu-

" mane,

" mane, affable, and compaſſionate prince, who " makes it his chief buſineſs to promote the welfare " of thoſe whom God has committed to his care.

" Muſt it ſtill be our misfortune, ſir, under your " auguſt reign, to be excepted from the claſs of your " happy people? are we to be the only ſubjects in " the kingdom, to whom your paternal bounty is not " to be extended? and ſhall poſterity ſay, that the " beſt of the kings of France did nothing for the moſt " affectionate and moſt faithful of his ſubjects?

" I here ſolemnly declare to you, ſir, in the name " of all our proteſtant brethren, that we are inviola- " bly attached to you; that, next to God, there is " nothing on earth ſo dear to us as yourſelf: I de- " clare to you, that there is nothing which we are " not ready to undertake in teſtimony of our reſpect " for your ſacred perſon; and in the name of all " the aforeſaid proteſtants, I here proteſt, that our " arms, lives, and fortunes are at your ſervice.

" We therefore again intreat your royal permiſſion " to worſhip God in our churches, without incur- " ring the penalties of high treaſon. We requeſt that " we may be allowed to join in our hymns your " name with that of the Lord our God, and at once " ſing the praiſes of our king in heaven, and our king " on earth, &c. &c."

Whether this piece, my dear Kie-tou-na, will avail any thing, even though the prince ſhould read it, is what I cannot tell; but thus much is certain, that at the court of France, ſo good a cauſe ſeldom ſucceeds.

LETTER XC.

The Mandarin Cham-pi-pi, *to the Mandarin* Kiotou-na, *at* Pekin.

Bath.

AT ſix o'clock in the evening every body repairs to the ſaloon I mentioned in my laſt. After ſeveral turns they break into parties, and go and ſit down at gaming tables. There is a ſort of maſter of the ceremonies here, who, among other things, ſhews every one the place where he is to loſe his money.

Two evenings ago, my baronet and I went to this place of univerſal reſort; we ſeated ourſelves near a large chimney, in the middle of the hall, as giving us a view of the whole aſſembly, which to me was a new world indeed.

"Sir, ſaid I to my companion, I am here in a foreign country, and ſo muſt beg your information.

"To be ſure, anſwered he, and to ſave you the "trouble of aſking a multitude of queſtions, I ſhall "premiſe a few reflections.

"All whom you ſee here, very few excepted, are "valetudinarians, labouring under an incurable diſ"temper, called the ſpleen, not knowing what to "do with themſelves: they, of all things, dread "being alone, and thus are continually ſhunning "themſelves, rambling all the year round from Lon"don to Scarborough, from Scarborough to Tun"bridge, from Tunbridge to Bath, and ſo on. But "they might as well ſtay at home; their diſtemper "ſticks cloſe to them in all their journies; for peo"ple who are not able to fill up a void, go where "they will, muſt ever find it about them. They "are as uneaſy here as they are in the capital, where "they make others uneaſy. I look upon this to be, "in no ſmall meaſure, owing to the great number of "landed men and ſtockholders; I mean people who

"have

" have no other buſineſs than to ſpend their income;
" for merchants, lawyers, and perſons who depend
" on a profeſſion ſtand in no need of ſuch a reſource:
" how ſhould time hang on their hands, when they
" have ſcarce time to live?

" That is, interrupted I, all here before us have
" incomes from the ſtate; no, no, anſwered he,
" ſome have no incomes, and their buſineſs here is to
" raiſe one; this room is a kind of eſtate to them.
" Not a few come to conceal their uneaſineſſes, and
" forget their domeſtic vexations, which, at Lon-
" don, are always preſent to them; a great number
" reſort hither mechanically; many through cuſ-
" tom; ſeveral from tradition, having read in their
" family records, that their great grandfathers ne-
" ver miſſed being every year at Bath: ſome are
" drawn by company, others without any forethought
" or deſign; and, as it were, only becauſe there is
" a road from London to Bath.

" As to the women, it is ſeldom they come hi-
" ther, but from ſome previous reflection. That
" prudent ſex never undertakes ſuch journies at ran-
" dom: they have always ſome motive or other;
" a love intrigue, freedom, gaming, dancing, or the
" gaiety of the place.

" Sir, ſaid I, who is that old man walking from
" row to row behind the tables, and with ſomething
" of a court after him: it is my lord C———, one
" of our Engliſh wits. I ſhould know that name, re-
" plied I, I have heard it among the Paris literati;
" he is ſaid to be a fine genius. Yes, ſo it is ſaid;
" at leaſt he is a very prudent genius, for hitherto he
" has publiſhed nothing to deſtroy that opinion:
" though far down the hill, he is ſtill a virgin with
" reſpect to intellectual productions.

" I thought, ſaid I, that to get a name in Europe,
" a perſon muſt have given notable proofs of his ge-
" nius in ſome excellent work, which would ſtand
" as a laſting monument of his abilities.—It was ſo
" formerly, but now a man may be any thing upon

" his bare word; and the way for this is only to
" canvas that honour; for in England, a man is
" made a wit juſt as he is made a member of parlia-
" ment. Indeed, the diſtemper which kills ſuch a
" wit, likewiſe puts an end to his reputation; his
" fame immediately rots away with his corpſe.

" Who is that other bulky lord walking almoſt
" next to him, not quite ſo old, with ſuch a con-
" ceited countenance, and who ſeems ſo well pleaſ-
" ed with himſelf? His carriage ſhews that for a conſi-
" derable time he muſt have acted in ſome eminent
" ſtation. Very true, replied the baronet, he has for
" above twenty years acted Sir John Falſtaff; he is
" a player who has lately left the ſtage. After all
" his meaſuring his words and expreſſing himſelf de-
" clamatory, he is but an inſipid mortal. It is the
" folly of moſt men to come down from the pedeſtal
" in a manner which ſhewed them in the only fa-
" vourable light. So he, after diverting the public
" on the ſtage, muſt needs come down from it to the
" private companies. Wherever he is he affects
" the great man; he is full of theatrical phraſes,
" and his profeſſion betrays itſelf in every thing he
" does. He ſpeaks, ſleeps, and walks dramatically:
" never had he ſo much of the ſtage in him as ſince
" he has left it. He is reckoned a tip top actor;
" indeed he did ſhine in one remarkable character:
" but excellence in a profeſſion ſurely implies more
" than diſtinction in one particular part. What does
" he do now, ſaid I? he eats and drinks; his capital
" part now is to guttle, and next to guzzle.

" Who is that young man, ſaid I, (after he had
" finiſhed his account of the player) ſtanding three
" tables from us, with ſuch a melancholy look?
" ſomething ſeems to lie very heavy on his heart—
" you think very right, he has a great weight in-
" deed; namely to have ſquandered away in leſs
" than ſix years a fortune, which his fore-fathers
" had been ſix centuries in getting.

" And who is that other almoſt at his ſide, and
" who ſeems in no better humour? why, indeed I
" don't

" don't see he can be very chearful in the situation " to which he has brought himself; for he has not " only made away with a very considerable fortune " as fast as the other, but is over head and ears in " debt; the bailiffs are continually at his heels; so " that he is here and there, and every where, go- " ing and coming like a mere wandering Jew.

" That third on our left at the fourth table, and " who likewise seems to have something of a cloud " on his countenance? why, that is a nobleman who " has utterly ruined himself by marriage. The young " person here before us is his wife; and after ruin- " ing her husband, she is now ruining that young " lord behind her: but, said I, why does not he " turn off such a wife? it is now too late, answered " he, there is no living without a subsistance, and, at " present, my lord is supported by my lady; but " on condition that he shall be a spectator of her " infamy, follow her every where, and on a vacan- " cy lie with her. A most scurvy bargain, said I, " I had rather not live at all than be supported in " such a manner.

" I should be glad to know that gentleman stand- " ing before the chimney over against ours. and who " seems afraid of looking at any one. He is a young " Irish nobleman, immersed in the deepest chagrin. " He has married a young woman of a bad charac- " ter, whom he is for introducing every where, and " no body will admit her: he curses the English " for their memory, and would have every body " forget that his wife has prostituted herself to half " the town. A blockhead! we take care not to es- " teem women much. even before they depart from " virtue; and he forsooth would have us forget to " despise them when they are notoriously vicious.

" More gloomy countenances, cried I, perceiv- " ing another Briton in a brown study; why, sure " all the sad phizzes in the kingdom have agreed to " meet here! For God's sake, who is this young " man on our left with such a Saturnine look. He is " an unfortunate young nobleman, who has lost all

" his

" his fortune at play. I could ſhew you five or ſix,
" of no ſmall appearance here, who fleeced him.

" Oh! continued I, the ſcene of melancholy
" faces begins to clear up a little! What is that
" groupe under that large picture, who ſeem in ſuch
" high ſpirits? They are ſharpers, anſwered he:
" that can't be, they are in uniform: but with all
" their uniforms, replied he, ſo it is. Thoſe fel-
" lows, for I can call them no other, have every
" year their conſtant cuſtomers here; that is, their
" gulls, whom they regularly bleed to the laſt drop;
" this brings them in more than their commiſſions;
" elſe how could they keep their girls, and revel
" away at the King's Arms or the Bedford-head?
" for their pay every body knows. Many a ſcoun-
" drel wears the king's livery in England as well as
" in France. Hereby, added he, I am very far
" from meaning any reflection, there being great
" numbers of worthy gentlemen of the army, for
" whom I entertain the greateſt eſteem and regard.

" That luſty young fellow in embroidery, and
" richer dreſſed than any perſon in the company,
" who can he be?—What you little think; he is a
" highwayman. A highwayman! ſaid I, quite a-
" mazed; it can't be? you ſee how freely he ſpeaks
" to the ladies. That's nothing; nobody in Eng-
" land keeps better company than highwaymen.
" Some years ago one of them was hanged with the
" picture of a lady of quality about his neck. But
" what grounds for concluding him to be ſuch?
" why, replied he, there is no ſuch thing as miſtak-
" ing his calling; for he has neither ſtock nor known
" eſtate, nor poſt at court or city, he is of no pro-
" feſſion, and without any talent to live on, yet
" ſpends like the firſt peer of the kingdom. There's
" his profeſſion geometrically demonſtrated to you.

" This being ſo clear, why is he not taken up?
" oh! my ſervice to you, our laws in England allow
" of no ſuch tyrannical takings up; every ſubject is
" independant: were this man to ſpend a million

" ſterling

" ſterling a month, that's nothing to the government, " neither is it any magiſtrate's concern; every high- " wayman is free till the inſtant of the halter's ſtop- " ping his breath. This fine fellow will not be " hanged till he is convicted of a robbery.

" Yonder is another ſtrapping well-made young " fellow, in black velvet, of a good pretty appear- " ance: he is now eyeing us through a glaſs? This " well-made young fellow is alſo another highway- " man. He had for ſome time withdrawn himſelf " out of the kingdom, and it was thought that Eng- " land had got rid of him; but I ſee he again " makes his appearance. One would think our gib- " bets acted magnetically on thoſe embroidered gen- " tlemen, attracting them ſo, that they are never " eaſy till they make their exit there.

" One queſtion more and I have done, for I think " I have ſufficiently exerciſed your complaiſance. I " would know ſomething of that walking ſhadow " with his cadaverous phiz. I obſerve he is always " in motion, takes women by the hand, and makes " them join hands with men; methinks that is no " very creditable buſineſs; at leaſt, in France, they " give it an ugly name. He is indeed an object of " curioſity, ſaid the baronet: a traveller like you, " who are for ſeeing into all the weakneſſes of which " the human heart is ſuſceptible, ſhould be acquaint- " ed with ſuch originals; ſuch diſcoveries are more " uſeful than that of antiques; it being better to " underſtand men than buildings.

" This walking ſhadow is by birth a Frenchman, " and a native of Bourdeaux, born in the year 1680, " ſo that now he is a young fellow of fourſcore; " he is ſaid to have danced even on the day of his " birth, and at coming out of his mother's womb to " have cut two or three capers; a ſure preſage of di- " ſtinction in dancing. In his youth he was ſent to " London to be brought up a merchant, but liking " dancing better than commerce, he ſoon left the " compting houſe. He has diſtinguiſhed himſelf in all " the aſſemblies in England; London, Scarborough, and

" Tunbridge

" Tunbridge have been witneſſes to the agility of " his motions; having, beſides his talents, a great " deal of ambition, he ſollicited a very honourable " poſt in the ſaltatory way, and obtained the ſurvi- " vorſhip of maſter of the ceremonies in this celebrat- " ed ſaloon. Accordingly, after officiating ſome " time as aſſiſtant, he, on the demiſe of the maſter, " was unanimouſly promoted to the ſucceſſion. He " directs minuets, and manages country dances; but " the moſt important part of his buſineſs is, in " matching men and women.

" That is very eaſy, ſaid I; not ſo eaſy as you " may imagine, anſwered he; I aſſure you it requires " ſome compaſs of knowledge; for inſtance, to join " ſuch a lord with ſuch a lady, with whom he is in " love; or to give a miſs's hand to a gentleman on " whom ſhe has a deſign, he muſt be thoroughly " acquainted with the intrigues of the place; as diſ- " agreeable conjunctions would naturally diſturb the " harmony of the dance. And pray does this ſalta- " tory poſt bring him in any great matter? not a " ſhilling, it only gives him a great deal of what " others would think trouble. Probably, ſaid I, " then he is in eaſy circumſtances: yes, replied " the baronet, he is ſo when in an eaſy chair: he " has about an hundred pounds a year, which *ſcarce* " will find him in gloves and clean linen. He is be- " loved and hated by the women; they whom he " joins to their mind love him; and they to whom " he gives a diſagreeable partner as heartily hate " him.

LETTER XCI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

Bath.

HAVING only hunted the male game of the aſſembly on our firſt night, we went again there to reconnoitre the females. Accordingly, ſeating ourſelves

ourſelves in the ſame place, I renewed my queſtions.

That fleſhy middle aged woman, with pretty fine eyes, at play near the door, who is ſhe? ſhe has ſomething ſtately in her looks; her very face ſhews her to have acted a capital part. "Capital indeed, "anſwered he, it is not long ſince ſhe repreſented "the firſt perſon in the kingdom; ſhe was the chan-"nel through which all favours were conveyed; "ſhe diſpoſed of the chief employments, wealth "and honours were in her hands; ſhe had the keys "of the temple of fortune; her intereſt was a ſure "ſtep to preferment; but her reign is over; her "ſway lately came to a ſudden end. After a ſplen-"did dream ſhe is now awake!"

Who is that young lady ſitting behind her, I could ſwear by her looks that ſomething is amiſs within. "You would not take a falſe oath, ſaid the "knight, for her heart is almoſt broken; ſhe had al-"ways been looked upon as a virtuous and diſcreet "perſon, but lately a giddy young fellow has altered "the world's opinion, blabbing of an adventure with "her; but it is not her virtue for which ſhe is ſo "much concerned, the loſs of her reputation is the "rub."

Do you know, continued I, that young perſon at the oppoſite table, and who likewiſe ſeems ſomething out of ſorts: what is it makes her ſo melancholy? "a change of paſſions; ſhe deteſted her huſband be-"fore ſhe was married to him, and now ſhe adores "him; whereas the huſband adored her before he "married her, and now he deteſts her. The latter "caſe, added he, is very common among us; but "the former is very ſeldom heard of."

I obſerve, near her, a pretty young lady, but who ſeems likewiſe not to be exempt from trouble: "there "again you are right: ſhe is paſſionately in love with "that young lord, whom you ſee next to her: he "is a very pretty gentleman, and has an equal love "for her. She has ſome fortune, and the nobleman "a large eſtate." And why don't they marry, that they may be happy? "They wiſh for nothing more, "but

" but there is a little difficulty in the way—another " young lady has been before hand with her; the " young lord is married.

" Formerly the Pope, in conſideration of a ſum " of money, uſed to annul theſe engagements; but, " ſince the reformation of our church, our marriages " are indiſſoluble. There is only one ſhift left, " which is to carry her off, leave wife and children, " and diſgrace himſelf and his dear creature's whole " family: and this will very probably be the iſſue; " for my countrymen never play the fool by halves."

Do you know, ſaid I, that fair beauty there, facing us, who looks with ſo much indifference on the fineſt beaux, and ſeems to mind nothing? " ſhe " may be called an automaton, ſaid he, neither hat- " ing nor loving any one, incapable of a paſſion, and " yawning at the bare mention of love. But this " virtue of hers ſhe owes to her conſtitution: moſt " of our virtuous women in England are of this " ſtamp; their heart knows nothing of a ſigh: ma- " ny a huſband among us, who huggs himſelf for his " wife's virtue, ſhould only bleſs her conſtitution, " and rejoice that he has married a machine not or- " ganized for love. The chaſtity of thoſe women " coſts them no conflict; they may ſafely leave their " honour to the care of their frigid complexion."

But, ſaid I, if that woman next her be not a ma- chine of a very different make, I am much miſtaken: " true, ſhe is the very reverſe of the other; for " women here, as elſewhere, are ever in extremes, " their conſtitution, if it does not hurry them be- " yond virtue, makes them fall ſhort of it. Every " ſide glance of the gentlemen ſets her in a flame " and agitates her with a crowd of paſſions. Tender " looks melt her, lively looks ſtimulate her, ſo that " her heart proſtitutes itſelf twenty times a day " through her eyes; and from this proſtitution to " that of the body, the only difference is opportu- " nity. Accordingly ſhe is not eſteemed a veſtal."

Who is ſhe in black, but with ſuch a giddy look as little agrees with her dreſs? " She is a young

" widow,

" widow, who has long coveted that appellation. " Her husband has not been dead above a week, and " she has taken such good measures for a second " marriage, that there are already four competitors " for her. Some will even say she married a second " husband while the first was living, and that she " waited the day of his burial for a declaration. You " see that in England we have women of great fore- " cast, to guard against the calamities of widow- " hood: on the death of their known husband, they " are found married to another."

Pray who is that woman on our left, gathering about her all the gentlemen who pass by her, courtesying to one, speaking to another, whispering to this, smiling to that, and looking amorously on all? " Why it is her business to bring a crowd about her; " she is only doing at Bath, what she does at Lon- " don: the women you see will have nothing to say " to her; yet she is very easy about that, if she can " but bring men to her lure."

But why then, said I, is she allowed to be in such " a place with so many other ladies here, who are " accounted women of virtue and character?" " And " how can it be helped, answered he; if the con- " duct of women were once to be nicely scrutiniz- " ed before admittance, farewel to this assembly- " room."

Who is that young lady with the long face, walking near the other chimney, as stately as a rough-footed pigeon? " She comes from Ireland; her " mother brought her hither for a husband; " but both she and her mother are mere novices; " and I believe, instead of the matrimonial path, " they will strike into the highway which lies only " on one side of it."

One question more, and the last. Observe this middle-sized lady coming towards us, with large eyes and pretty mouth, and a fine complexion, tho' somewhat brown: who can she be? " That is only " Miss B—, who, like many others, comes here to " set

" ſet allurements to ſale, and try whether ſhe can-
" not get a rich match by them. I know ſhe is rec-
" koned a beauty; but I who love a fine cheſt, and
" hold a majeſtic carriage an eſſential part of beau-
" ty, cannot claſs her under that predicament; for,
" with me, it is not a fine face only which makes a
" beauty."

LETTER XCII.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham pi-pi, *at* Bath.

Montpellier.

AN author is juſt come here, and of ſome reputation, being newly releaſed from the Baſtile, after a twelve-month's confinement, for the licentiouſneſs of his pen againſt the royal houſe. In France nothing brings a man into better vogue than the government's laying hands on him.

This however is a little conceited vain creature, who has got himſelf a name in the world for bringing a woman to think attentively through the ſpace of fifteen volumes, who perhaps had not thought before through twenty pages in her whole life.

This lady, who formerly acted a conſiderable part in France, had written ſome letters: theſe he has taken for his text, with the addition of a very long work likewiſe, under the title of letters. This, it may be ſaid, is making the public turn on the pivot of a name for ſeveral volumes ſucceſſively.

He is here liſtened to as a kind of oracle; and wherever he makes his appearance, a crowd immediately gathers about him. I have ſeen this ſame author; and his reputation led me to enter into converſation with him; but I can aſſure thee, there is not a more tireſome mortal under the cope of heaven. Though his works are ſufficiently inſipid, yet had I much rather read him than hear him.

I queſtion whether he would yet have emerged above the mob of trivial writers; but what farther heightened

heightened his reputation, is, a diſpute he had with an author, very juſtly celebrated, who condeſcended to honour him with his public contempt, and took the trouble to cruſh him. In France ſuch a glorious death cauſes the corpſe of a bookmaker to be held in great veneration.

Numbers in this kingdom would not know that ſuch a perſon had ever exiſted, had not that learned perſon literally killed him. Thou ſeeſt, that to get a name here is not a matter of very great difficulty; ſince a duel of invectives raiſes a character, which were better unknown.

I am out of patience with the Europeans, to think how very little genius will procure the reputation of having a great deal.

LETTER XCIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

Bath.

THE Europeans will ever be retouching nature, as if they miſtruſted God's works, and queſtioned whether they were perfect.

Had the creator of the univerſe been diſpoſed to give another form to the world, it was intirely in his power; he could have endued plants with ſpeech, and have animated trees.

Some people in England paſs away their life in changing the diſpoſition of matter, and ſtriking out a new creation. Let art be employed in enriching nature, and not in giving it decorations, which inſtead of encreaſing its treaſures, ſtint and bury them.

A few days ago I paid a viſit to a gentleman, at his ſeat thirty miles from Bath; where he ſpends his time in turning plants into houſes, and cutting trees into beaſts and men.

On my alighting he took me into his garden, where he ſhewed me a ſummer-houſe, the walls of which

which were of box, the roof of cypreſs, and the windows of vine leaves. From thence he led me to his new-laid foundations of a branchy palace, in which are to be twelve apartments, beſides offices and ſervants rooms.

From the vegetable buildings, we went to the menagerie of plants, which contained lions, crocodiles, elephants, dogs and foxes, all intermingled.

The next curioſity was the gallery of the emperors, all in trees. Here he ſhewed me a Julius Cæſar, and aſked me whether I did not think his gardener's ſheers had hit the features perfectly well? As to Nero, ſaid he, pointing to that emperor, he is of my own cutting; I did it from a print, which is a perfect likeneſs of that prince. After ſhewing me all theſe illuſtrious perſonages, whom every winter kills, and every ſpring brings to life, he acquainted me with a grand military ſcheme, in the like taſte. This is nothing leſs than cutting out a complete army ranged in battle out of a large wood, which he is determined to ſacrifice to this whim.

The light troops are to conſiſt of young willows, ſet on purpoſe; young cypreſſes are to form the regiments of foot, and aged oaks the heavy cavalry.

Being ſtill without a general for his army, and determined to have one of eminent reputation, he has deſired me, on my return to London, to ſend him a print of my lord Granby; for he has a laurel, the crown of which is bare of leaves, or to uſe his expreſſion, is bald, and this will make a perfect likeneſs.

What troubles me about this gentleman and his army is, the want of proviſions; there is not a buſhel of corn in his houſe; moſt of his grounds lie fallow; and in the midſt of his Roman emperors, menageries, and ſummer-houſes he is in danger of ſtarving.

LET-

LETTER XCIV.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-touna, *at* Pekin.

Bath.

NEVER in my life have I ſo much yawned as ſince I am among the pleaſures of Bath. In the whole world there is not a more tireſome manner of diverting one's ſelf than here. If you are more at liberty than at London, you are more confined in entertainments. They are all of a piece; what was done yeſterday, is acted again to-day and to-morrow; what is done to day will be repeated: now this makes an inſupportable uniformity. I could almoſt compare the company at Bath to monks, during a country recreation.

The ſprightlineſs of this diverting place was almoſt at its laſt gaſp, when luckily it was recovered from its lethargy by the arrival of the duke of York, brother to the reigning monarch. At his entering the town, all the bells were ſet a ringing, and three hours after, the violins ſtruck up, there being that night an extraordinary ball, where the fair ſex paraded in all the art and magnificence of dreſs.

Women, by the inſtitutes of the place, are allowed to affect ſickneſs in their attire. Any appearing in full dreſs would be thought to be on the catch for lovers; and a young miſs tricked up would be charged with looking out for a huſband, which miſſes are always to do, but their deſign is not to be perceived. This is another Bath maxim. But herein the fair ſex are to far from being loſers, that coquettes are furniſhed with new arms. European beauty is always to be under ſome ſlight indiſpoſition; ſtrong and hale features are looked on with little emotion, whilſt a pale languid countenance enflames. The face of a pretty woman in a ſick dreſs, has an inconceivable effect on the appetite of a man in full health.

This

This prince, who is both extremely good-natured and complaiſant to the fair ſex, danced with ſeveral women, and talked with all, without exception of faces. This ſpread an uniform gaiety over all countenances. Princes in Europe may be compared to ſkilful geometricians in phyſiognomy. They are capable of adjuſting the rate of charms by a level: it was eaſy however to diſtinguiſh ſpight in the faces of the moſt beautiful, upon ſeeing themſelves put on the ſame footing with thoſe who were not ſo; for ſuch is the jealouſy of beauty, that what is given to others, it looks on as taken from itſelf.

I was highly entertained with the little artifices of theſe female water drinkers to attract the prince's eye, when after the ball he was walking in the aſſembly room. One diſpoſed her movements, and meaſured her ſteps ſo exactly, as to be face to face before him on his turning. Another took her dimenſions ſo as to be driven involuntarily in front of him. One freely aſked him, *how does your Royal Highneſs like our aſſembly?* Another was for drawing him inſenſibly from the crowd into a corner.

The prince for his part ſeemed no novice at this game, ſpeaking to one, ſmiling to another, caſting a look at a third, whiſpering to a fourth, talking with a fifth; and I obſerved that he took particular care not to overlook the mothers: for, by the grace of God, this place is pretty well ſtocked with them. This ſcene laſted till midnight, when the prince withdrawing, all the women who were come there only on his account, took themſelves away to their ſeveral homes.

LET-

LETTER XCV.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi, at London.

Montpellier.

WHAT I feared is come to paſs; my being conſtantly among ſo many phyſicians has brought an illneſs on me: it is more particularly owing to one prating member of that faculty, who, by harping continually on ſplenetic diſorders, has talked me into an obſtruction of the liver. I am afraid I ſhall not ſoon get over it; a diſtemper derived from phyſick itſelf, is not very eaſily removed.

I have conſulted the celebrated Eſculapius of this city, and he preſcribed me iron-filings as an infallible ſpecific in ſuch caſes. As a proof that he went on ſure grounds, he ſhewed me a little book, in which were the names of ſeveral perſons whom he had cured by that remedy; for the phyſicians at Montpellier keep a regiſter of the names of all the patients whom they cure; as to thoſe whom they kill, they think them not worthy remembering.

I dare ſay, no leſs than two or three iron bars have gone down my throat without my being ever the better; on which, that reſpectable body, at a ſecond conſultation, have preſcribed to me Vall's waters, drunk on the ſpot: accordingly I ſet out to-morrow for this remedy, which lies twenty-five leagues from this place.

This journey will carry me ſomething out of my way to Spain; but what is a traveller without health.

LET-

LETTER XCVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kiotou-na, *at* Pekin.

London.

THE Engliſh highway men are exceedingly polite, doing buſineſs with great civility: at preſent, indeed, it is only perſons of good breeding who engage in that profeſſion.

On my return from Bath, the coach, in which were the baronet, another traveller and myſelf, was ſtopped within fifty miles of London, by two of thoſe gentlemen. After the uſual ceremony of the piſtol, one of them putting his hat into the coach, very civilly demanded our purſes. On this, our hands were ſoon in our pockets; but having been forewarned how frequent robbers were, I had ſcarce any more money about me than what would bear my charges. I put two guineas into the hat, the baronet perhaps for the ſame reaſon, put the like ſum; but our fellow traveller, who was a merchant in the city, toſſed into it a purſe with *above a hundred guineas.*

"At this, the robber, who held the hat, ſaid to "me, ſir, take back your money, and you likewiſe "Sir T———, naming the baronet by his name, it "is not to injure any one that we deal on the high"way, and run the riſque of being hanged: this "money you will want on the road, and were we "to take it from you, you would be ſtripped by the "landlords of inns, a kind of public robbers, ſtran"gers to all manners and hoſpitality.

"As to you, ſir, continued he, addreſſing him"ſelf to the merchant, you don't want a hundred "guineas to carry you to London; but ſince it is not "fair that you ſhould be a ſufferer by the way, "there's two guineas likewiſe for your travelling "charges. Sir, ſaid the baron to the highwayman, "is there any farther danger on the road? to be

"ſure

" ſure there is, anſwered he, for ſince this war, in " which England gained immortal glory, the roads " ſwarm with robbers; but we ſhall give you a paſſ- " port, which will ſecure you; for it is troubleſome " to gentlemen to be every moment putting their " hands in their pockets: and accordingly he gave " the baron a card, the contents of which were as " follow.

" We L——— and N——— highwaymen, ſignify " to all whom it may concern, that this carriage has " been ſtopped and robbed, and that the paſſengers " in it have no more money than what is neceſſary " to carry them to London, whither they are going. " All of our profeſſion are hereby deſired to let them " paſs freely, as we would do the like honour to any " paſſport of theirs, &c."

When our carriage began to move on, " this, " ſaid I, is an admirable police in highway robbers; " even in China, where every thing is done philoſo- " phically, robberies have nothing of this mora- " lity."

The baronet and I, allowed that there was ſome- thing of equity in this way of plundering paſſen- gers, but the city merchant warmly diſſented from us.

" Methinks, ſaid I to him, without ſome prin- " ciples of education, a man would not think of tem- " pering an act of violence with an equity of this " kind. Why, anſwered he, moſt of our highway- " men have been well brought up.

" This young fellow who robbed us, and who " called me by my name, is of a creditable family; " we were ſix years together at the univerſity of " Oxford, and at that time cronies. At London " we alſo kept company together, till his debauch- " eries quite ruined him both in fortune and charac- " ter, ſo that he had only this alternative left, to " hang himſelf, or go on the highway, and he has " made choice of the latter. This profeſſion has a " little ſet him up again, and he now keeps tolerable

" good company, for his collections enable him " ſometimes to ſpend high, and that gains admit- " tance every where. I have ſeen him at the play " handing ladies of the firſt quality."

A highwayman in England is on a footing with a receiver of the revenue of the finances in France, and, after all, the difference is only in the manner of robbing; for whether you take from the king's coffers, or from private perſons, ſtill it is robbing the public.

LETTER XCVII.

The Same, to the Same, at Pekin.

London.

GEORGE the third is crowned: this is a ceremony uſed in moſt European ſtates. The people, once in their life, ſee that the head of their kings is made to wear the crown.

It was not every body who could offer to ſee the Britiſh monarch on that day; the ſight came dear; at leaſt, I know that I paid ſeventy ounces of ſilver for my place. It cauſed an immediate circulation of ſpecie. I dare ſay above a hundred thouſand points of view were vended on that occaſion. A ſingle window, for ſix hours, fetched the purchaſe of a large houſe; and this circulation had been preceded by others, which I have ſpoken of. It is a pity that for the public good, kings are not married and crowned oftener. Yet, this ceremony may, in a great meaſure, be ſaid to have been performed incog; nobody ſaw it, conſidering the vaſt multitudes who were eagerly deſirous of ſeeing it.

The circuit of the proceſſion made by the kings of Great Britain at their coronation, is not one half of the court of the imperial palace at Pekin; from this, I ſuppoſe, London was formerly but ſmall, and the kings of England not great: perhaps, likewiſe, the nation has not wherewith to lengthen the proceſſion.

There

There are ſome ſtates where every dimenſion is taken. Now, for the king to walk through five or ſix ſtreets more, would require twenty thouſand ſoldiers more.

Whether George the IIId ſlept the night before his coronation I know not; but this I know, that thouſands and ten thouſands of his ſubjects did not ſo much as go to bed, lying upon ſcaffoldings, or ſitting up in rooms.

The fair ſex, which here cannot complain of any reſtraint, had elbow room that night, as the Engliſh ſay. It was a fine time for intrigue! what numbers of bleſſed lovers! how many coronations on that night.

At this proceſſion aſſiſted all the orders of the ſtate; the monarchy itſelf walked perſonally, and the kingdom in a body followed the crown. The grandees looked like monarchs, and the king and queen like deities. The canopy over George was ſuperb; and that under which Charlotte walked, ſplendid. I cloſely obſerved this young princeſs: knowing her to have been brought up in a court of little or no pomp, I feared leſt timidity might injure her deportment; but in the midſt of the moſt brilliant magnificence, ſhe appeared a queen.

A great number of ſuperannuated ladies walked in their rank: ſome had been preſent at queen Anne's coronation. It might be ſaid that the annals of the kingdom followed the crown. The luſtre of the ſpectacle was heightened by the united ſounds of the hau'bois, drum, trumpet, and kettle-drum.

The Europeans are no leſs inconſiſtent in their cuſtoms and ceremonies than in their ways and manners. The coronation of deſpotic princes, whoſe crown is thruſt ſo far down their heads as to cover their eyes, is but a ſlender affair; whilſt every circumſtance of magnificence is exhibited on the coronation of Princes, whoſe diadem ſcarce reaches their forehead.

The royal pair were crowned by the principal ec-

eccleſiaſtical mandarin; for the church of England, like that of Rome, will have a hand in every thing. The reformation did not clip its wings: ſome of its privileges are connected with thoſe of the throne itſelf. Should a Britiſh king preſume to put the crown on his own head, it would fall off: and the people, with all their power here, could not take it up again. This is an European prepoſſeſſion which they will never ſhake off.

The coronation was performed in the great Pagod, or church, at Weſtminſter, where the kings are likewiſe interred: theſe ceremonies indeed are on two different days, one of mirth, the other of ſorrow; but ſo near, that, ſetting aſide ſome ſpaces which paſs away with imperceptible rapidity, one is the eve and the other the day. The coronation ended, this auguſt aſſembly removed to Weſtminſter-hall, where a banquet was prepared for all the great perſonages who had attended their majeſties.

In the height of the feſtivity, an armed man, on horſeback, came into the hall, and, with a loud voice, declared, that if any one dared to deny that king George the IIId. was not lawful king of Great-Britain, he challenged him to a combat. Some laughed at this bravado, and others did not think it worth minding. Yet, I am apt to think, that had this Don Quixote of the Britiſh crown been taken at his word, he would have been put to a ſtand. Theſe are old cuſtoms, kept up for the greater decoration; for were European courts to lay aſide ancient cuſtoms, there would be an end of three fourths of their ſuppoſed grandeur.

After all the foregoing ſplendor, I queſtion whether the nation had any very high idea of this ſpectacle; for I can aſſure you, that, within a few days after, it was made a public farce of. Notice was given in the play-bills, that the coronation of king George IIId. would be exhibited at an entertainment, and this burleſque turned to very good account.

I was there the firſt night. The great officers of ſtate

ſtate were repreſented by footmen; the nobility were half a hundred black-guards picked up in the ſtreets; ſome groteſque figures ridiculed the higheſt dignities: a candle-ſnuffer walked as lord-chancellor, and a ſhopman perſonated the lord-mayor: thirty ſtrumpets were the ducheſſes and counteſſes: the king's repreſentative indeed was an actor, but a profligate wretch; and the mock-queen has had three or four baſtards.

I ſubjoin that detail to ſhew you the temper of this people, who carry their liberty ſo far as to turn the moſt reſpectable ceremonies into drollery.

LETTER XCVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I AM ſeen here by fits: ſometimes every body crowds about me; at others I am as carefully ſhunned; and this eſteem and ſlight I obſerve to derive from the air. The north wind befriends me, ſo that I am ſomebody whilſt the wind is in that quarter: but a ſouth wind reduces me to nobody; I am then no more minded than if I did not exiſt.

Before I had decyphered this diſlike of my perſon, it gave me ſome vexation to ſee myſelf ſhunned by thoſe who had been moſt fond of my company; but now, knowing the cauſe of ſuch a change of behaviour, I am quite eaſy about it; for I may as well pretend to ſtop the wind as to fix an Engliſhman's ſentiments. The ſullenneſs of a Briton, who, a few days before was all familiarity and courteſy, at preſent does not in the leaſt affect me.

It is only looking at the weather-cock facing my lodging; and I know of a certainty whether I ſhall be complimented or taken no notice of. When the weather favours me, my valet, who is an arch young fellow, and underſtands his countrymens humour,

brings me my beſt ſuit, telling me the wind ſets fair for viſits, embraces and compliments.

But wind and weather being very variable in this country, I have provided myſelf with a pocket compaſs, to know to a minute how I ſtand in the public eſtimation; and I aſſure thee it ſaved me the other day from committing a moſt horrid treſpaſs againſt Engliſh civility.

I had left my room in the morning, with the wind at north, that is, adapted for a turn in the Park, where, according to my rules, I was not to be long without company. Whilſt I was digeſting the introductory compliments at meeting, I ſaw a nobleman who uſed to be very warm in his offers of ſervice, and proteſtations of a hearty regard for me; but, inſtead of the open and chearful countenance, uſual to him in ſuch weather, I perceived him thoughtful and lowering. I looked on my compaſs, and found the wind ſhifted; ſo I paſſed on, without taking any notice of him, and he as little of me. This is the rule in ſuch caſes, and a foreigner acting otherwiſe, would be looked on as little acquainted with Engliſh civility.

Britiſh bodies, I fancy, imbibe more air than thoſe of any other European nation; ſo that it gets up even into the regions of the brain. The air, in ſome meaſure, is a check on the nation, and hinders it from going againſt the current of its humour. How wouldſt thou like a people whoſe temper varies thus with the winds, and where to know whether you ſhall be admitted at a houſe, or the door ſhut againſt you, you muſt always carry a compaſs about you?

LET-

LETTER XCIX.

The Mandarin Ni-ou-ſan *to the Mandarin* Champi-pi, *at* London.

Aubenas en Vivarais.

THIS comes to thee from the empire of the moon; for my preſent abode is on the top of a high mountain in a province of France, called the Virarais; a name as little known in China, as that of Aubenas. Here, every morning, I gorge myſelf with mineral waters; Vals, where the ſprings are, being but a league from hence.

In Europe the ſcenes of great buſtle and action are the capital cities, as filled with thoſe trades which gratify luxury and opulence; whilſt in the ſmaller towns you every where ſee inactivity and ſupineneſs, the uſual attendants on neceſſity and indigence.

The people of Aubenas have daily much buſineſs on their hands, which is having nothing to do; this is ſuch a vexatious occupation, that it haraſſes them from morning to night.

In ſome parts of the world men are of ſuch a turn as ſcarce to be defined: here this is done out of hand; for they ſeem neither to have turn, humour, nor diſpoſition. The life of this people may be divided into four periods, *they are born, they live, they drink, and die.*

The third is that of the greateſt conſideration, and which moſt illuſtrates human nature. I have ſeen the tombs of two celebrated bottlemen, whoſe ſignal atchievements will live for ever in the temple of memory. One, in a glorious life of fourſcore years, had drunk down a hundred tons of wine; and the other is ſtill more conſpicuous in the records of fame, having, though he lived twenty years leſs, emptied thirty tuns more.

In moſt countries the deceaſed are buried within two or three days after their death, but here they ceaſe

ceaſe to live long before they are put under ground. I ſee great numbers in this place, who, though brutalized by their exceſs, and civilly dead, ſtill have a mechanical exiſtence.

Theſe corpſes never fail daily going down into their vault, where they ſwill this reddiſh liquor, which, though it has killed them, now reſtores them to an artificial life.

Such exceſſes, thou muſt imagine, ſtrain the features; and did the place afford a painter, I would ſend thee half a dozen of thoſe blotched viſages, that our countrymen may ſee to what a hideous degree nature is diſfigured by intemperance.

Do not, however, imagine, that theſe people, being ſuch as I have repreſented them, muſt be void of knowledge. Poſſibly there are not greater politicians in Europe. In the morning, indeed, when faſting, the intereſts of princes is as ſo much Hebrew to them; but about four in the afternoon their genius begins to open, and by midnight there is no critical affair in Europe which they are not able to ſettle.

As to the women, I omit them; indeed, I cannot well ſay there are any; here is a ſort of a female being, which talks coarſely, plays perpetually, quarrels daily, and ſeldom pays. Such are the ladies which adorn the place where I now am.

LETTER C.

The Mandarin Cham-pi-pi, *to the Mandarin* Kietou-na, *at* Pekin.

London.

I Acquaint you with the fall of this monarchy's capital miniſter. In Europe ſome orators miſcarry by a ſingle comma; this ſtateſman owes his overthrow to the want of a period. After being the main inſtrument of raiſing England to a pitch of elevation beyond any thing it had ever known ſince the foundation of the ſtate, his buſineſs, it is ſaid, was only to have ſtopped the wheel, and put a period to the

Britiſh

Britiſh power; which he either did not know, or would not do. The great men in Europe are like clocks; when once wound up, they muſt go.

His fall was the reſult of a project formed by the court of Verſailles, which had long ſollicited that of Madrid to enter into an offenſive and defenſive alliance with it againſt England. The French reaſons for inducing this power to embark in the war, were not inferior to thoſe of Spain for continuing neuter. Twenty middling volumes would not ſuffice to give thee a detail of the whole pro and con.

Theſe ſeveral points had been under debate for ſix years paſt, when the cabinet of Verſailles artfully intimated to that of Madrid, that the general peace of Europe was quite impracticable; ſince England, intending to deſtroy the navy of every power in Europe, would not ſign it even on the moſt advantageous conditions. The Spaniſh plenipotentiary at London had indeed made ſeveral motions towards it, but the deciſive point had always been eluded.

This intimation alarmed the king of Spain, and he began to lend an air to the French overtures; but as he required a certain conviction, it was agreed that Lewis ſhould ſend an envoy to George; and to facilitate the negotiations for a general tranquillity, ſhould recede from ſome of his claims. This was juſt what France wanted.

A man was ſent over here the fitteſt in the world to ſucceed, that is, not to make a peace. More qualities could not be required of a negociator to miſcarry. The king did not affect him, he was diſliked by the grandees, and the people execrated him. As he ſpoke merely not to be liſtened to, he was not liſtened to; and his memoirs, being drawn up not to be read, were not read.

The Engliſh miniſter, who ſuſpected part of the contrivance, but did not ſee into the whole, ſhewed himſelf very cold about the matter, and the conferences broke up. On this rupture it was that a very curious memorial, which had coſt a deal of pains and invention

invention, was preſented to the court of Madrid, and to all the neutral powers in Europe; then Spain declared for France, and the Engliſh miniſter was diſmiſſed.

The two principal faults of which he is accuſed, are his having exerted his genius in ſimulating the minds of the people for a continuance of the war, and his having given bad advice on the laſt occaſion.

LETTER CI.

The Mandarin Cham-pi-pi, *to the ſame at* Pekin.

London.

AN European proverb ſays, He who hears but one ſide, hears nothing. Since my laſt I have been informed of the late miniſter's reaſons for oppoſing a peace. He will not allow that he ſteered the ſhip of the ſtate in any wiſe amiſs. He affirms that he had made her carry no more ſail than was neceſſary, and that the greateſt fault the political pilots can commit, in the preſent juncture, is to come to an anchor. Here follows the ſubſtance of his reaſoning: it is one of thoſe ambitious efforts which aims directly at a ſignal blow, without ſtopping by the way.

"England, ſays this miniſter, has at preſent the "keys of the ocean in its hands; its power is ſuperior to all the other ſtates of Europe; and two or "three campaigns more will complete the whole "work. To what purpoſe then theſe pauſes? Why, "to give the powers a breathing time by an unſeaſonable peace? Why do we not vigorouſly put the "finiſhing hand to our greatneſs?

"It is alledged, that Europe begins to entertain "ſuſpicions of us; and our declining the peace offends thoſe powers who have not yet declared, "ſo that they threaten to join in a league. What "are Europe's ſuſpicions to us? Diſſimulation in "politics may be neceſſary till a ſuperiority is acquired;

" quired; but that being in our hands, the neceſſity " of diſſimulation ceaſes. What have we to fear " from the alliances of the neutral ſtates? Are not " we alone ſtronger than all the maritime powers put " together? Spain declares againſt us juſt in the " right time, at leaſt in the beſt time for us. Had " ſhe broke the neutrality at the beginning of the " war, it might have put us to ſome trouble; but her " delaying to declare for France till it is ruined, is to " get herſelf ruined likewiſe. Our enemies do more " for us than we could for ourſelves; were we " to preſcribe to them to ſuit their meaſures to our " intereſts, they could not do better. The conti- " nuance of the war is the only way left us for ſecu- " ring an equilibrium, and preſerving Europe from " being ſubdued by an over-grown power. If France " is ruined by ſea, it is not on the continent; and " in three years of peace it will recover all its " ſtrength. Allow it this reſpite, and we ſhall be " perpetually beginning. What ſignifies America to " us, unleſs we for ever diſable the French from " moleſting us? We have made peace with that " crown many times; and what have we got by ſo " doing? We have ſoon found ourſelves obliged to " begin the war afreſh. We have already advanced " immenſe ſums for the expences of this war; unleſs " the conditions on which we make peace be very " advantageous, we ſhall after all our victories, be " rather loſers than gainers. Where is the mighty " benefit of Canada, without a free and quiet poſ- " ſeſſion of the Newfoundland fiſhery? What is of- " fered us, is not worth the twentieth part of our " expences.

" But it is urged that the people call out for peace; " and this ſame people does it ever know what it " would have? It is a diſtempered body, almoſt ever " delirious: others muſt think for it, for it knows " not how to think for itſelf. But ſay ſome, it is " not able to pay the taxes; ſo it ſaid in the very " ſecond year of the war, and would be ever ſaying

" ſo

" ſo ſhould it laſt ten years longer. Some add, the " ſtate is exhauſted; but are thoſe with whom we " are at war in any better condition? and it is only " relatively that governments are rich or poor."

What a multitude of reaſons for going on with ſieges and battles, and continuing the deſolation of countries.

LETTER CII.

The Mandarin Ni-ou-ſan *to the Mandarin* Cham-pi-pi *at* London.

Aubenas.

AMONG the Automata, with whom I now live, I have met with a man who makes them *: he is a famous artiſt, ſent hither by the court, it ſeems to build a ſilk-mill of a new conſtruction. He is ſaid, as if he were a new creator, to animate matter, and make braſs ſpeak.

In uninhabitable countries there cannot be a greater pleaſure than to find ſomebody to live with. I ſometimes viſit this prodigious man; but, I own, I am not a little concerned that all his genius lies at his fingers ends. In Europe diſtinguiſhed talents ſeem limited to one particular object; you meet with few or no general men. This man's capacity is ſhut up in a caſe; take him out of practical mechaniſm, and he is more a machine than any he makes.

The company here meet every evening in a houſe called the Manufacture, where every one amuſes himſelf according to his fancy. Some play at cards, others are talking, ſome even divert themſelves with the polite arts: for this houſe is not without three or four muſical inſtruments, ſuch as they are; which is much in a country, where no other harmony is expected than that cauſed by the agitation of the air.

* He means M. de Vocanſon.

The

The maſter of this houſe is brother to Don G—, whom we ſaw at Paris. He has ſome general notions of trade, arts and handicrafts: he likewiſe is not deficient in that capacity, congenial, as it were, to people of ſenſe; but which, for want of culture, remains always ideal. The firſt viſit I paid him, he took me into a corner of the hall, and there talked to me of miniſter, miniſtry, political œconomy, finances, diſcoveries, extenſion of trade, improvement of arts, &c.

I heard him through, till he ſtopped of his own accord. Sir, ſaid I, may I take the liberty to aſk you what you do here? methinks you are quite miſplaced; every man ſtands in need of being ſet on a pedeſtal; otherwiſe his talents are buried; and ſuperlative merit turns to no account, either public or perſonal, in a place which lies above a hundred leagues from the temple of honour and riches.

It can't be help'd ſaid he. About thirty years ago a gale of fortune drove me on this rock: I came at firſt to work on one thing, and applied myſelf to another which is often the caſe.

Since the immortal Colbert's time France had greatly encouraged European arts, but without taking one ſtep towards a diſcovery of the Oriental, though making a perpetual uſe of them. I applied myſelf to a dye of great uſe, and utterly unknown to us. My very firſt operations afforded me hopes I ſhould ſucceed, and of theſe hopes I informed the miniſter of arts and trade: he gave me a great deal of verbal encouragement, as all thoſe gentlemen do; and, that his words might make the greater impreſſion on me, he added a promiſe of a conſiderable reward.

By dint of labour I ſucceeded, or rather by dint of genius; for in arts of which we begin the diſcovery only in our riper years, we are to ſtrike out a proceſs, and this can be done and conducted only by genius.

I was on the point of writing to this patron of arts, when he gave himſelf the trouble of dying;

and thus with him was buried the hope with which he had flattered me. For in France, on the deceaſe of a miniſter, his ſucceſſor never fails affecting a different way of thinking: to tread in the ſteps of their predeceſſors, thoſe gentlemen would think a derogation to their grandeur.

However, I was ſent for to court to make a report of my labours; but they did not reward me in any thing like my application and expences.

I have ſince applied myſelf to other diſcoveries equally new and uſeful, and with the ſame ſucceſs; but as yet my reward is to come.

But I would fain know, ſaid I to him, how you have been able to ſuit yourſelf to this country, and bear with the temper of the people. Moſt eaſily anſwered he; for I don't know that there is ſo much as a people and a temper in the town. When the mind is filled with a project, and bent on its ſucceſs, all countries are good; nay, perhaps, the worſt are then the beſt, the mind being leſs diſtracted by general amuſements; and diſſipation is incompatible with ſucceſs. You ſee the people here in an univerſal idleneſs, and I have not a moment to myſelf; my occupations crowding on me, give wings to time; it paſſes away with inſenſible rapidity. This perſon ſaid ſeveral other very ſenſible things to me.

But, ſir, have you no ſucceſſor? Is a colour all the monument you will leave on the earth? No, no, anſwered he, pointing to a very pretty young gentlewoman in the company, there is a dye of mine; that is my daughter. And a very ſightly colour indeed, anſwered I; all the Orientals put together could not make a finer.

LET-

LETTER CIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

FRANCE and England will ſoon clap up a peace; the plenipotentiaries of the two crowns are already named; an Engliſh duke is ſetting out for Paris, and a French duke is coming to London.

Their inſtructions direct, that they are to meet on the road, to ſee and ſalute each other, but go on without ſpeaking.

They are to obſerve a ſtrict ſilence till they ſhall ſet their feet in the cloſets of the reſpective miniſters, where their tongue is allowed to looſen itſelf, as indeed there will be enough to talk of.

This event happened when little expected, becauſe in Europe no body has the key of politicks: the people may be always talking of ſtate-affairs; but they condeſcend to let princes act as they think fit.

Politicians, after running the rounds of their ſpeculations, cannot avoid adapting them to the meaſures of ſovereigns; ſo that theſe, in effect, are as the ſoul of their diſquiſitions.

Many who have been ten years ſticklers for a particular ſyſtem, are obliged to quit it, and go over to the oppoſite party. But this is nothing to Europeans, who, if they are but arguing, don't much concern themſelves about the argument. Politicks here is a contiguous diſeaſe, and without any manner of relation to its cauſes.

The preliminaries of peace are already known. The ſubſtance of them is, that after twenty battles, ſome millions of lives loſt, the devaſtation of the continent, with the ruin of trade, arts, and ingenuity, each nation is to be pretty nearly on its former footing.

On considering the wars of Christian states, one cannot but pity the European nations, so frequently involved in all kinds of calamities, only for the humour or mistake of their sovereigns. The very monarchs are in some measure to be pitied, that they should weaken themselves by schemes of aggrandizement, and, to increase their power, diminish their strength. The damage sustained by the two monarchies in the war now concluded, cannot be precisely calculated; but they have so effectually torn each other to pieces, that ten lustres of profound tranquillity will not recover them; and the people are reduced to such a low ebb, that the best administration possible cannot make good their losses. As to the depopulation, two ages will hardly fill up the vast breach made in it. I omit the relaxation of the laws, the vigour of which can never be kept up in such turbulent times: the consequence of this is tumult, confusion, and every thing that is bad. It were to be wished, that the kings of Europe would be ambitious of not making war on each other for the sake of power.

LETTER CIV.

The Mandarin Cham-pi-pi *to the Mandarin* Kitou-na, *at* Pekin.

London.

THE empress of the vast European continent, whose dominions border on our empire, is just dead, and her successor's first step has been to recall the Russian troops sent into Germany against the king of Prussia: it is even thought that he will join them to those of that monarch, whose power the late empress made a point of curtailing.

Nothing more manifests the misfortunes of the Christian nations than the sudden changes of crowned heads, which cause as it were a circulation of havock and carnage. This demonstrates every thing in the whole circle of Christendom to be arbitrary, and

and political and civil government to be derived from chance.

A nation at one time butchers thoſe, with whom lately they were aſſociated in ſlaughtering others. Treaties, alliances, ſieges, battles, every circumſtance of politicks, generally depend on the life or death of a ſingle prince. The death of Lewis XIV. is ſaid to have changed the plans of all the courts in Europe. A marriage conſolidates a ſyſtem, a burial overthrows it; a coronation more or leſs gives a turn to the whole Chriſtian world.

What a misfortune to be born in a climate where alliances are continually ſhifting at the humour of a ſovereign! to be friends with a people in ſummer, and their enemies in autumn; killing to-day a nation, whoſe lives yeſterday we would have riſked our own to ſave!

For my part, I declare that I had rather be born in the woods of America among the ſavages who know nothing of ſyſtem, than among the civilized governments of Chriſtendom.

LETTER CV.

The Mandarin Ni-ou-ſan, *to the Mandarin* Champi-pi *at* London.

Aubenas.

BESIDES the aſſembly which I gave thee an account of in my former, there is another publick rendezvous called the Caſtle, which is properly the prince's palace, or lord of the manor's houſe.

Yeſterday I went to this caſtle; for in little country towns you are looked on as an odd fellow, if you act not as others.

The marquis d'N———, who is this lord, received me politely, but coldly; ſuch a ſerious countenance I never ſaw: however, he has a great deal of good ſenſe, and a very clear judgment. In his youth he choſe a military life, and he ſpent the greateſt part of his days in fighting for the ſtate: for

for in France honour will not allow gentlemen to mind the improvement of their eſtates; to be a good ſubject, they muſt intruſt their lands with farmers, who ruin them; whilſt, on the other hand, they ſquander away the remainder of their fortune in the camp. Thus the demeſnes, both of the crown and the gentry, fall to decay, and the whole monarchy lies fallow.

This gentleman has ſuch a general ſtock of knowledge, that whatever ſubject be ſtarted, he is never at a loſs. The diſcourſe in the aſſembly began with politicks, and he talked politicks; then morality became the topic, and he held forth on morality. Soon after the converſation ſhifted to finances, and here he gave us ſome ſtrictures on that ſubject; all with the moſt profound gravity, and with no leſs indifference.

This phlegmatic turn, being far from that of the French gentry, ſurpriſed me. Sir, whiſpered I to one of the company who was next to me, does your lord always look ſo ſtaid. Yes, anſwered he, I have known him thoſe thirty years, and never ſaw him other than he is now: but that is nothing ſtrange, added he; for our country gentlemen in France laugh only by turns. The count d'N—, this gentleman's father, was cheerful, jocular, and merry, during the term of forty years, in which it is ſuppoſed, he exhauſted all the family's mirth. Perhaps it may be the fourth generation before the marquis's deſcendants will laugh, as that will be about the time when the patrimony will be retrieved; then a freſh laugher may come into the world and ruin it a ſecond time, and thus alternately from mirth to ſadneſs, till the family be utterly undone.

I am out of patience with this place; I cannot bear it any longer; and though my health be not recovered, and I am conſequently very unfit for travelling, I determine to ſet out to-morrow for Spain.—What ſignifies it? I can but die upon the road, and I am ſure any longer ſtay here would finiſh me.

END of the FOURTH VOLUME.